

DOCTRINAL PAPERS.

THE DEATH PENALTY.

BY REV. J. M. H. DOW.

The death penalty has been sanctioned by all civilized governments for thousands of years for the crime of murder, and for the reason that it is the only penalty that is proportionate to the crime of murder; and this penalty has been established and required by the Author of human life, and therefore there can be no appeal from His decision to a higher tribunal. There is a certain class of persons who demand that this penalty shall be removed from our statutes as a "relic of barbarism," and something more humane substituted in the place of capital punishment. They say, "let capital punishment be abolished, and let us test the advantages of a more humane punishment, and see the results of such a penalty as imprisonment for life for the crime of murder."

In reply, it is only necessary to point such to the antediluvian age, as a test of what the influence of anti-capital punishment for the crime of murder was upon the entire human family. There was no penalty against the crime of murder, or any other crime, but the sense of moral principle, or right, which every man had of crime, when committed against his fellow-man. And what was the result of showing such leniency to criminals during that period of more than 1500 years? Simply this: it was construed into an indulgence to commit crimes *ad libitum*, and "the earth was filled with violence"—literally, blood-shedding; and the whole race had become so corrupt that God could only find one righteous man before Him in that generation, which He destroyed with the flood, thus disposing of the entire race of murderers. It is a false philanthropy, it seems to me, which claims a greater regard for the lives of murderers than the Creator himself; and therefore it is a mock humanity which manifests so much regard for the murderers, and so little for the victims and those who are dependent, often, upon them, as their natural protectors and providers.

The period during which this leniency was shown the race of man, was long enough to convince them that they must have laws and penalties which shall fully set forth the value of human life—laws that shall be promptly enforced upon those who break them; and no legislation which substitutes any other penalty than death for the crime of murder, can be annexed with impunity.

That this was to be regarded as His will and requirement for the crime of murder, is set forth in His enactment of the law given to Noah and his sons, and to the whole human family: "Your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man." "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man." Gen. ix. 5, 6. There can be no questioning of the right of God thus to legislate upon the subject, and to call back the life of the murderer, forfeited by crime, and to call for that life "at the hand of man." Noah could not mistake the nature of this command, or the feelings of Him who gave it, in relation to the crime of murder. His experience, as a preacher of righteousness for an hundred and twenty years (all those incorrigible murderers and hoary-headed scoundrels, to whom he addressed his discourse in the name of the Lord, gave heed to his preaching) was too convincing to lead him to doubt, after witnessing their destruction by the flood, that God meant anything short of the penalty of death was now to follow the crime of murder; and that God required that this penalty should be enforced; and that nothing should be substituted in place of capital punishment for the crime of murder.

The subsequent legislation of the Great Lawgiver, and the penalty of the law against murder, shows this was to be a perpetual obligation on the part of the civil ruler; for it is regarded as a fundamental principle in all jurisprudence, civil and criminal, that so long as the reason for the law remains, so long does the law remain. The reason God has given is, "For in the image of God made He man." In the moral law which He gave to man as a perpetual rule of duty, He has prohibited murder, and the right of all men to life is faithfully watched and guarded by putting one life against another. "Thou shalt not kill." That Moses so understood this precept, in the interpretation which he gave of it by the annexation of the death penalty for the crime of murder, is clear and unmistakable. "If a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine altar that he may die." (Ex. xxi. 14.)

That this sentence was not to be commuted, is further shown by the command of God in the following language: "Moreover, ye shall take no satisfaction for the life of the murderer which is guilty of death; but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land until the death of the high priest. So ye shall not pollute the land wherein ye are; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, wherein I dwell; for I the Lord dwell among the children of Israel." (Num. xxxv. 31, 34.)

The person who was guilty of wilful, premeditated murder, should suffer death, and no satisfaction should be taken for his life. And it is worthy of note, that while this penalty was rigidly and faithfully executed among the Jews, there was no nation on earth so free from the crime of murder as they were; and this is the intent and design of this penalty, to make it virtually suicide to take life, for it would be really the taking of his own life in the certain execution of the law which would follow the crime of murder.

But it is said that we live under a different dispensation, and the times demand a more liberal interpretation of the law—something more humane in the way of punishing criminals than hanging them. Human life was as valuable in the days of Noah and Moses as it is now. There is as much barbarism and cruelty, and as little regard for life and property now, as at any former period of the world; and there is a demand for the protection of life and property and virtue at the hands of the civil rulers, and the prompt enforcement of law now, as there ever has been in any generation when the crimes of men have been punished.

Civil governments are a necessity of human nature; they are "ordained of God for the punishment of evil-doers, and the protection of them who do well." The law which was given to Moses has never been abrogated; it was justified by the Great Teacher himself, and in the interpretation He gave of the spirit and letter of the sixth commandment, He gives it all the binding authority it ever had for the punishment of murderers capitally. In His sermon on the Mount, He says (Matt. v. 21, 22), "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

Here is the very same law given to Moses, of which He gives an interpretation—what the spirit of this law signifies, and what the transgressor in spirit would be exposed to, if the law in its penalty was enforced. "Anger, hatred of his brother," would expose the offender to the "judgment," which was a civil court among the Jews, composed of a number of elders, who took cognizance of certain crimes; and where the guilt was proved, they punished with "strangling or beheading." The "council" was the highest tribunal among the Jews, known as the sanhedrim, who punished criminals by stoning; and the "hell fire," into which those were in danger of being cast, who should regard and call their brother "a fool," was that fire which resembled hell from the associations with which it was surrounded, and into which criminals were sometimes cast, were all referred to as the different modes by which they were capitally punished by the Jews, and in which they were in danger who violated the law in its spirit. And of how much greater danger when they should be guilty of the direct act? So far from repealing this law, or setting aside the penalty, Christ added the weight of His own authority in saying, "Whosoever is angry with his brother," etc., "I say unto you," he is in danger of being condemned to that punishment which is inflicted by "the judgment," or "council."

Capital punishment, then, is sustained under the gospel by the authority of Him who well understood the law given to Moses, and is by His authority to be maintained by every civil ruler, as His appointed minister, so long as governments shall exist, or murders be committed. The same arguments which are urged against capital punishment, or the death penalty, apply with equal force against the rightful existence of government itself; for if it be wrong to take life for the crime of murder, there is no crime of less magnitude for which life should be taken. The government rests, for its authority to enforce its laws, upon the right it has over life. If it has no right to take life in any case, it has no right to take life of those who resist its authority in support of public justice, and therefore private revenge and anarchy must follow as the result of striking out the death penalty.

Laxity in the administration of public justice at the present day, has been followed in many places with a fearful and alarming increase of crime, leading law-abiding citizens to feel that the rulers were fast becoming a terror to them rather than to the murderers and the most incorrigible villains in the community! Justice is not equally and impartially maintained. Wealth and social position in life has been brought to bear upon the courts to influence their decisions and stay the hand of justice, while the public mind has been stupefied with a sickly sentimentality, a false philanthropy, and a mock humanity which manifests more sympathy for criminals than it does for their victims or for impartial justice!

To substitute anything else for the crime of murder than the death penalty, is to confound crime. Imprisonment for life is uncertain. The average number of years' confinement of those who have been sentenced for life, has been seven years in Massachusetts, and but six years in New York. If the penalty of the law expresses the feeling of the law-making power in regard to crimes, then if that penalty be imprisonment for life for the crime of murder, it is saying that murder is no more ag-

gravating as a crime than other offenses for which men are imprisoned for life. To substitute something else as a penalty, is to legislate upon divine legislation!

To abolish capital punishment for the crime of murder, as being incompatible with the spirit of the gospel, is to set aside the interpretation of the law and the sanction of its penalty given by the Lord Jesus Christ himself. To deny the right of government to take life for the crime of murder, is to deny the rightful existence of government itself, and putting the lives of defenceless and virtuous citizens in the hands of assassins and murderers. To take away the death penalty for the crime of murder, and substitute even imprisonment for life, is neither expedient, humane, wise or just. "Ye shall take no satisfaction for the life of the murderer." (Num. x. xxxv. 31.)

FAYETTEVILLE, Vt., July, 1873.

CORRESPONDENCE.

CHRISTIAN PERFECTION—ITS NATURE.

FIRST PAPER.

BY PROF. JUNIUS.

The divine life in the human soul manifests itself in a variety of forms and in various stages of progression. "First the blade, then the ear; after that the full corn in the ear," is as truly a law of spiritual as of vegetable development. Growth is one of the activities of the soul, and its legitimate result is not life or purity, but maturity.

In the literature of the higher Christian life, sanctification and Christian perfection are often, if not generally, used as synonyms. I have nowhere, except in the Scriptures, seen a well-defined distinction made between them. The three great facts of salvation are, life, purity and maturity. There can be neither purity nor maturity without life. True, we hear men talk of growing up into spiritual life, and making people Christians by culture; but how absurd. Unrenewed humanity is dead. As well might we talk of cultivating a dead plant or animal into life, as a dead soul. All the known laws of growth point to life as the first and indispensable requisite thereto. Life from the dead is the resurrection power of salvation. "Was dead, and is alive," is a passage in the experience of every saint. This new life is of God. "Born of God," and "born from above," are the scriptural representatives of the thought. Life is therefore of God, not of growth. Its relation to growth is that of a necessary condition, but not a product.

The same is true of purity. In all the wide domain of life, cleanliness, or purity, so far as we know, is necessary to health, and health is a necessity to growth and development. Spiritual life is no exception to the rule. "Blessed are the pure in heart, for they shall see God." "Pure in heart" describes a gospel truth and a human experience. Christian purity is a prominent doctrine in the Christian record. No truth is more clearly taught. The agency by which it is wrought is clearly expressed. "The God of peace sanctify you wholly." "The blood of Jesus Christ, His Son, cleanseth us." Purity is not the product of growth, but the product of power—divine power—the power of "the God of peace." It is not the result of development, but of the cleansing efficacy of the blood of Jesus. No Christian imagines that dead humanity can grow up into spiritual life; he knows better. The thrilling touch of the life-giving power is an actuality in his consciousness, never to be effaced.

But many good Christians, confounding sanctification, or purity, with Christian perfection, or maturity, can see no religious advancement except in the direction of growth in grace. These are at least cousin-german to those who make all religion and religious experience the product of culture and development. It is no more inconsistent to suppose that a dead soul can grow up into spiritual life than that a defiled and polluted soul can grow up into purity. Both are alike absurd. Only that power which can speak to life the dead, can wash the scarlet white, or make the crimson spotless as wool. Those who have thought to grow up into spiritual life, or Christian purity, should abandon the idea at once. It is a theory that can never be actualized in human experience.

True, "Grow in grace" is a divine injunction; but the result of this growth is neither life nor purity, but maturity, or Christian Perfection. Maturity, or completeness, is the perfection of the gospel. Its nature is clearly set forth in the following Scriptures: "Till we all come . . . unto a perfect man" (Eph. iv. 13); "But strong meat belongeth to them that are of full age" (Heb. v. 14); "In malice be ye children, but in understanding be men" (2. Cor. xiv. 20).

The phrases "men," "perfect men," and "of full age," are used in contrast with "babes" and "children;" and their import is in no degree doubtful. They express the legitimate result of growth, which is maturity or perfection. They represent the gradual in the divine life, as pardon, and life and purity represent the instantaneous—the one wrought by divine power, the other unfolding through the successive stages of development. These phrases all represent the same thought, and express the manhood of the saints, or, literally, "holiness."

This spiritual manhood, like the physical, is attained by growth; and like the physical, has several requisites to its attainment. The first is life. Then this new life must be fed and nourished; protected from its ene-

mies; have time to grow, and have suitable exercise and training during its growth. Christian perfection is, then, in its entirety, the representative of vitality and duration, nourishment and protection, care and culture, growth and development. In all this process of growth no vitalizing or vivifying power can be substituted for the indwelling of the Holy Ghost. This guest is holy—hence a holy heart is necessary to His indwelling. "The pure in heart," then, are the ones who most successfully grow in grace.

Sanctification is, therefore, not identical with Christian perfection, but rather a John the Baptist, going before and preparing the way for this "more excellent glory." But this maturity is not absolute, and in this respect unlike that of either animal or vegetable growth. The tree, plant, and animal, each in due time reaches the limits of its expansion and grows no more; but soul growth is not limited either by years or ages; its ever-expanding powers and outreaching capacities in their development know no limits, but like the years of eternity, they ever march on and on, approximating a limit unattained and unattainable.

But relative maturity is attainable, though not without effort. Careful, constant, Christian culture, is the rugged pathway to Christian perfection. The completeness of a Christian manhood cannot be attained without it. And who that beholds the beauty of such a character, will say the price is too great.

ATHENS, TENN., July, 1873.

DECLINE OF PULPIT POWER.

The alleged decline of Methodism in our large cities has been pretty well ventilated in our Church papers, but there is another subject nearly related to it which might have received a little more attention perhaps to our profit. I refer to the alleged decline of Methodist pulpit power generally. And when I say alleged, I speak advisedly, for remarks of this nature are often heard both from our ministers and people. Whether that high culture and general character to which our present ministers have attained, more than counterbalance anything which may have been lost during this change, I do not wish to discuss; but as a loyal son of Methodism, cradled in her bosom, and listening from my babyhood to her preachers, and, withal, exceedingly jealous of her fair fame, I desire to make one or two remarks drawn from my own observations.

In the first place, I have observed in too many cases, in proportion to the culture supposed to be received in our institutions of learning, there follows a loss of that clear, simple Saxon language with which our Methodist fathers dealt so vigorously for the truth, and a substitution of what I call Anglo-French, or Anglo-Latin in its stead. Hence we hear a minister telling his people that he will first give them an exegesis of his text. There is not, in all probability, one person in twenty in his congregation who has any idea of what the word exegesis means. When I think of the amount of this kind of trash to which we are sometimes compelled to listen, I feel like saying, Stick to the many Saxon of your fathers. There is room enough in it even for the highest flights of oratorical display, if that is what you want.

In the second place, with increased culture there has come too much preaching over the heads of the people. Mind, I do not say that it is a legitimate result. It is natural for men, and more especially for young men, to be over-anxious about being logical and classical. Theodore Cuyler tells us that in his earlier years he preached a great deal to a certain eminent Judge, but learning better by experience, he began to preach more to the judge's hired man. This pitching too high of Dr. Cuyler is a very general fault. Nearly all of our living, practical illustrations of the truth which our ministers give us, are taken, not from the ranks of the common people's everyday experience, but the opposite—from bankers and stock-brokers, and merchants and legislators. There are few, very few indeed from mechanics or teamsters or farmers. I have listened to thrilling appeals to merchants in their counting rooms, addressed to crowded audiences, composed in almost every instance of the sons of toil, and certainly no merchants among them of the class addressed by the preacher. The natural result in such cases, is that failing to meet the experience of the people, they fail in their effect.

This is not only departing from the style of Wesley and his sons, but lamentably from that of our divine Lord. The sower who went forth to sow, the birds of the air, which sowed not nor gathered into barns; the lilies of the field, more beautiful than Solomon in all his glory; the children in the market, crying unto their fellows, are samples of the illustrations with which Jesus fixed the gaze of the vast multitudes who exclaimed "never man spake like Him;" common people heard Him gladly; He appealed to their everyday experience. The Savior might have chosen His illustrations from the ranks of the rulers of his day, but He came to seek and save that which was lost; and no vain parade of speech would have done this.

Get learning, brethren, but fall not into the error of Wesley's immediate predecessors; they preached some of the most logical discourses to which our world has listened in defense of the truth, and yet infidelity flooded the land. Heaven forbid that from Methodist ministers the poor should ever cease to hear the gospel; if such should

ever be the case, upon all our vast achievements, Ichaod would be writ.

J. GRIMSHAW.

CONFIDENCE IN GOD.

BY M. W. TORREY.

All the paths of the Lord are declared to be "mercy and truth unto such as keep His covenant and His testimonies." Firm trust in God is the believer's cardinal ideal of faith. Heaven and earth may pass away, but the truth of God remains unchanging; and with the truth of God pledged for guidance and deliverance in time of trial, for complete triumph and final justification, redemption and salvation, what has the Christian to fear from the besetments and crosses of this life? So long as his Master's service is his joy and delight, and the Saviour's love animates and controls his daily life, he has the assurance that all things are working together for his good, though he cannot tell how, or in what particular direction he is to be benefited.

God's ways are past finding out; but He who sees the end from the beginning may well be trusted to direct our footsteps. We are short-sighted, like the mouse that would have the world at an end because the ploughshare had overturned her nest, we suffer a present affliction to overshadow both the memory of past mercies and the solace which comes from a patient waiting on God; and are ready to cry out, "our burden is greater than we can bear." The word of God expressly declares that "whom the Lord loveth He chasteneth." Is our faith too weak to accept this proof of our nearness to the heart of Almighty love? Can we not point to some past affliction which seemed grievous indeed, but which subsequent events proved to have been precisely the discipline needed to prepare us for new and higher attainments in Christian experience? God's plans and purposes lie too deep for our comprehension. The plough and the harrow must read the soil before the husbandman can sow the good seed for the harvest.

I know a man, far advanced toward middle age, exemplary in his Christian walk, upright in all his dealings, ready and forward in every good work, a shining light in the Church among whose membership he was numbered. By the dishonesty of a business partner he was reduced from competency to poverty; house, furniture, merchandise, all were swept away, and nothing remained except a few acres of unsaleable land in the far west. Hither he turned his eyes in his extremity; and I well remember how the thought of all his privations and inconveniences in a life in the wilderness, seemed to him putting an end to his earthly career. He who had been so regular in his attendance at the sanctuary must now make his home far out upon the prairie, beyond even the sound of the church-going bell; he who had been accustomed to social intercourse with men of culture and refinement, could only look for sympathy to his few pioneer neighbors, the nearest of whom resided at a distance of perhaps two miles. "Surely," I cried, "God has dealt hardly by this man. Here he was living to some good purpose. What good end can be attained by sending him away from all the means of usefulness and instrumentalities for good to which he has been accustomed?"

So we questioned. We were ready to doubt the divine wisdom which had planned the future of a fellow man so widely different from our own impressions of what was right and fitting. The man moved to his distant home, carrying with him the sincere pity of all his old associates. They thought and spoke of him as one cut loose from all that was worth living for. And how did it end? God needed our old friend as an instrument of great good in that far-off settlement. He developed gifts heretofore unsuspected. He founded a Sabbath-school, to which old and young gathered for miles around. Having never been thought eloquent, he began to speak to his eager pupils, first a few words of friendly exhortation, then a brief exposition of some passage of holy writ, until, out of these small beginnings grew discourses which, for genuine feeling and applicability, would have done no discredit to many a city pulpit. And the Lord owned and blessed the labors of His servant in the salvation of many precious souls. Finally, the distant settlement being invaded by a railroad, a village sprang up, a church was organized, a pastor called, and the good influences at work began to be felt far and wide. The unsaleable farm became worth quite a fortune, and as the Lord's steward he did good as he had opportunity to such as needed help.

What a rebuke to our short-sightedness. Never, until the books of remembrance shall be opened, will it be known how much of all this good was the direct result of the godly life and pious instructions of one man. And so we might multiply examples; the moral of each would be the same. Christian, you trust God for salvation. In the hour of death, when man's strength utterly fails, to what other refuge can you flee? And can you not entrust your few earthly concerns where you thus fearlessly rest your hopes of eternal happiness? Let not your soul be troubled by the adverse wind and the rough billows which for a season toss your frail bark and threaten to engulf it. He whose word cannot fail, has promised never to leave nor forsake His people. Have confidence in the promise, and so live and deport yourself that the world shall see plainly that your faith is a living principle, vitalizing every desire and impulse of your being, and not a dead doctrine.

NORFOLK, VA.

Our Social Meeting.

SUCCESS IN SOUL-SAVING.

We shall be astonished, if we have not carefully and prayerfully read about it, to find how much there is in the Bible to encourage us to believe in the necessity of having a continual revival of the work of God, by an increase of piety, power and numbers in the Church; and on the other hand, how much there is to condemn those who do not believe these things to be possible (especially the last), and are not instrumentally producing those results. Let us consider some of the words of stimulus.

One of the first utterances of Jehovah to poor, guilty, helpless, fallen man, reads thus: "It shall bruise thy head; meaning, if we have understood it right, that there was power placed at the disposal of man to wound and vanquish the devil—to be constantly saved—and to be continually saving and strengthening other souls, and perfecting them in that "holiness, without which no man shall see the Lord." There is no necessity for any sinner to live a day in sin, or for a believer to work without knowing he has been successful. The prophet Isaiah, in speaking of Christ, says: "Of the increase of His government and peace there shall be no end." Now, if God has been proving this true to some extent (and who can doubt it?) what must be the feelings of those who are conscious they are not of the number who are contributing to make this declaration manifestly true?

That no one should excuse himself because he might be surrounded by difficulties, or discouraging facts, it is written, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him; that, no matter what the circumstances may be, he that obeys and believes shall surely see results as promised. The blessed Saviour confirmed this idea when He said, "He that receiveth wages (etc.) gathereth fruit unto life eternal," and shows us most conclusively that He was in perfect agreement with David—that any one person entering the gospel field, and reaping with the right spirit, should have sheaves for his toil. The apostle Paul, after having proved the word of the Lord in different fields, and under some of the most discouraging circumstances that ever burdened the heart of a toiler, exclaims, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." And St. Jude commands us, in the name of the Master, to "save with fear, pulling them out of the fire."

There are many persons that have all the elements of power to save others, but one; and like the "young man" in the gospel, that deficiency is fatal. They have cultivation, judgment, taste, voice, manner, and physique as they need, to make them successful; but alas, they have not faith in themselves, or God, or the means resorted to, to produce results. They are waiting for God to work arbitrarily, instead of trusting in agencies used as God has directed. Now, why are these things so? Why are so many thus fatally deficient? First, they have not general faith in the Bible; or, second, they have not relying, appropriating faith. We not only have an "emasculated" gospel, but that kind of faith. Many do not believe what the Bible says respecting the punishment of the wicked, the necessity of a life of purity, obedience and holiness, or in transparent honesty, an ordeal of sorrow, entire repudiation and consecration, and the supernatural change that must be wrought to bring a sinner into a state of justification. We must believe God's warnings, threatenings, and statements of facts and experiences, before we can successfully plead and apply His promises.

Let any man sit down and study the prospect there is of himself, relatives, or neighbors reaching heaven, in the light of the teachings of the Bible; and then study the nature and duration of the punishment of the wicked; and then confess, as one did, "I know that it will be heaven or hell with me when I die;" and add, So also will it be with every other person; and he will act for himself and for others immediately and successfully. I choked up, and my eyes filled with tears as I talked with my class, "said a Sabbath-school teacher to me, "and the worst boy in the class promised to seek the Lord," he added. O, if we only believed more and acted different, and results would be different.

Brethren, let us "tarry in Jerusalem till we can say, 'I could wish myself' crucified, or suffer as did Christ," for my brethren, my kinsmen according to the flesh; for "the Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and I have not toiled for naught.

CONSCIENCE VIA THE EYE.

All printing is useless, unless it is likely to be read. Probably all school-boys can read a little, and do—even the Catholics. Cannot we prepare an "entering wedge?" Do not despise the smallest invention. Let us have some minnie balls that go into the skin, and not have the gun visible; and such a force to them as cannot be guarded against. We owe it to the Republican safety of our nation to do something of the kind. Please think of it.

There might be printed, on small slips of paper, a single idea, and thrown into Catholic sight (of those who can read), that at least might put a mind to thinking, in spite of itself, and it must be so done that priests cannot describe, to denounce it; and so many and varied that it shall baffle their vigilance; e. g., "Is it a sin to think? slavery says so;" e. g., "Are you afraid to think, and yet call yourself a democrat?" e. g., "Whose dog, or mind-slave are you?"

"No Deception" speaks this word: THEY WILL NOT.

The preacher told them their duty most plainly last Sunday. They praised him as "smart;" all said, "that was so." But that was the last of it. That church is "at ease." Ward Beecher told them five years ago, God had passed His word that none such as they should finally be lost. They fear no special danger, therefore; and it is a great deal easier

to let things slide than to be a self-denying, cross-bearing church. The devil's semi-universal scoop-net will enclose them successfully, as the broader one does others. Satan has several kinds of decoy traps; the biggest, probably, is the future "purgatory" trap. His "subs" can make the most money out of that.

Our Book Table.

WOMAN MAN'S EQUAL. By Rev. Thomas Webster, D. D., with an Introduction by Bishop Simpson. Cincinnati: Hitchcock & Walden, Boston: J. P. Magee. Dr. Webster, in a very plain and practical manner, enlivened by well-selected illustrations, establishes the Bible premise of the equality of the sexes, and shows the natural inferences from it. He draws the ability of woman to share with her male equal in all the higher walks of life, her success as proved by many illustrious ancient and modern examples, and the effect, especially upon social laws and customs, of admitting her to an equal share in legislation. The introduction of Bishop Simpson is a judicious, earnest and eloquent exposition of the relation in which the gospel places woman to the other sex, her rights, her duties, and the probable results of her enjoying the one and discharging the other. The book is a useful tract for the times.

LYNX-HUNTING FROM NOTES. By the author of "Camping Out." Edited by C. A. Stephens, illustrated. Boston: James R. Osgood & Co. This is a capital boy's book—the fourth of the "Camping Out" series. It recounts the incidents of a sporting tour in the back woods of Maine; but, in connection with the exciting adventures of such a trip, it also presents a full and entertaining description of the natural history of the animals sought in the hunt, or forming the subjects of personal encounters. The book will be read with a relish, and will have valuable information behind in the memory of the reader.

TRIUMPHING OVER DEATH. A Narrative of the Closing Scenes of the Life of William Gordon, M. D., F. L. S. By Newman Hall, D. D., Cincinnati, O., Hitchcock & Walden, Boston: J. P. Magee. Dr. Gordon was a cultivated physician of Hull, England. He died before he reached his half century, of a pulmonary affection. He was an earnest friend of social reform, a man of marked benevolence, very skillful in his profession, an eloquent lecturer, and a trustful Christian after a thorough, personal examination of the grounds of revealed religion. The last days of his life were remarkable and impressive. His conversation was rich, spiritual, and full of holy triumph. A full and instructive record of this portion of his life, and a sketch of his previous history, is given in this most profitable and interesting little volume.

EARNEST WORDS ON TRUE SUCCESS IN LIFE. Addressed to Young Men and Women. By Ray Palmer. New York: A. S. Barnes & Co. Mr. Palmer is an eloquent and excellent preacher, and has been for years a good pastor, as well as a good Christian poet. From his addresses to young people, during his years of pastoral service, he has, in this volume, selected fourteen, upon important topics of vital interest in the conduct of life. It is an admirable volume to place in the hands of young people, and will suggest valuable lines of thought to ministerial readers, in addressing this hopeful period of human life.

LOVE IN THE NINETEENTH CENTURY. A fragment. By Harriet W. Preston, Boston: Roberts Brothers. It is not much of a story but more of a book—a natural and smooth flow of well-managed and self-restrained affection in the instance of highly cultured and modern lovers. They talk upon profound subjects, discussing all the problems of the hour. The volume leaves them happily married, living in three rooms overlooking the burying ground north of Park Street Church. It is a pure Boston romance of the hour, almost as good as history.

WORK, PLAY AND PROFIT; or Gardening for Young Folks, explained in A Story for Boys and Girls. By Anna M. Hyde, with illustrations, Philadelphia: J. P. Lippincott & Co. We speak with unqualified praise of the object of this little volume. In a very natural, home story, a family of young children is instructed in the art of planting and keeping a flower garden. All the natural history involved of insects and birds; all the interesting details of various flowers, their proper care and perpetuation; all the enjoyment afforded by the pleasurable work of the home garden, come out in the incidents of this story. Buy the book, and let one of the children read it aloud. Begin a garden with it next spring.

OLD ROME AND NEW ITALY. By Emilio Castelar, author of The Republican Movement in Europe. Translated by Mrs. Arthur Arnold. New York: Harper & Brothers. Boston: for sale by A. Williams & Co. The eloquent orator and Statesman who has been so conspicuous in the late Republican movements in Spain, exhibits some characteristic which have been so marked in his speeches, in this volume. It is an enthusiastic presentation, by a thoughtful observer, of the political, material and history involved in the various changes in Rome and its vicinity within the last ten years, with an appreciative criticism upon many works of art. Its criticism of "The God of the Vatican," is only severe and terrible in its truthfulness. Our views, in many respects, differ widely from those of the Republican orator, but we read him with interest.

Thomas Whitaker, of New York, has issued a capital volume, which will meet with a warm welcome from all the supporters of the Women's Foreign Mission. It is entitled *Shoshie, The Hindoo Zenana Teacher*. Its author's is a familiar name with many of our readers who have listened to her earnest and tender addresses—Miss H. S. Britton. This little book presents in a very happy manner, the new and very promising field of Christian service opening before women, in the strange homes of the Hindoos, among the secluded, oppressed and benighted wives and children of India. The whole work appears the more striking as thus incarnated in a touching recital of personal incidents. The book will be an effective missionary solicitor wherever it is circulated.

THE MOUTH OF GOLD. A series of Dramatic Sketches, illustrating the Life, and Times of Christydom. By Edwin Johnson, New York: A. S. Barnes & Co. In quite smooth blank verse, interspersed with metrical variations, the author has sought to reproduce some of the characteristic scenes, occurring in Constantinople and its neighborhood, during the wonderful ministry of the golden-tongued preacher whose name the book bears. It is a pleasant little volume, beguiling the reader as he turns its handsome pages, and reproducing before his imagination the strange scenes of those tumultuous days.

ZION'S HERALD.

THURSDAY, AUGUST 28, 1873.

THE CONSERVATION OF FORCES.

We are reading in our scientific journals at the present time much about the correlation and conservation of physical forces. Just at this hour it may be pertinent also to consider with a little more than usual seriousness the question of the conservation of spiritual forces. Throughout New England particularly, as well as in other portions of the country, a large number of extraordinary meetings have been held, under the special charge of the Methodist denomination, but largely attended by Christians of every name. A few of these protracted services have been connected with summer residences, by the seaside and in other places, and the religious results of them have been very manifestly modified by the hygienic and social ends largely, if not chiefly, sought in the choice of these retreats during the heat of summer. But a score of others have retained much of the original camp-meeting simplicity and directness of religious purpose.

In nearly all these meetings, very properly, special attention has been given to the moral condition of professed Christians, and their renewal of covenant and higher consecration has been an early and prime end towards which the instructions of the pulpit and the lessons of the social meeting have been directed. Many very impressive and imposing scenes have been witnessed; sermons have been preached which have profoundly stirred the listening crowds that have surrounded the stand, and services of prayer and song have been held where the audiences have been melted to tenderness or filled with ecstatic enjoyment. Hundreds have professed the enjoyment of the direct testimony of the Spirit to their adoption into the Heavenly Family, and hundreds of others have affirmed an additional baptism of the Holy Spirit, completing the conquest of the heart to the rule and constraint of the Lord Jesus Christ. Many of these have found a remarkable freedom in Christian service, and counted it more than their meat and drink to labor for the Saviour. Hundreds of young persons, many of them little children, have had their sensibilities deeply affected, and have readily found peace and wonderful delight in trusting the Saviour's word of invitation and promise to them, and commencing the new life as His young disciples.

The Church cannot afford to lose any of this newly-developed spiritual energy. We plead for its conservation. Good service has been already rendered by ministers and devout Christians, but even more important remains to be offered. This "great awakening" is an occasion of gratitude to God; but its chief benefit is lost if the whole Church is not quickened by its influence, and if its subjects are not carefully watched over, and led into the great vineyard to work for the Master. Where much is given much will be required. If religious experiences have been greatly enriched, the Lord has a right to expect the highest fervor of consecrated service in His Church from those thus endowed.

The only way to perpetuate the Pentecostal scenes of the grove, and to secure a repetition of the vision upon the mount, is not to make provision for the flesh, but to enter with an undivided heart upon the true mission-work of life. Now comes the cross. It followed the Mount of Transfiguration. It must be borne without the camp. There has been no cross in the groves. "The children of the bride chamber do not mourn as long as the bridegroom is with them." It has been easy to preserve spiritual life in the rarefied and celestial atmosphere of the Mount. It would be much like heaven to breathe it always. Many have reluctantly folded the tents which they pitched upon its summit; but the cross must be borne after the Master, and selfishness and worldliness must be crucified upon it.

It is often a severe shock to come back again to ordinary social and business life. Many seek to perpetuate the old fervor by renewing the same enthusiastic exercises in special meetings held to recount the triumphs that have been enjoyed. This simply and soon exhausts without purpose the spiritual activity that has been awakened. A consecration has been formally made to Him, of all our services and talents, and He stands ready to receive the gift—not merely to hear our ringing halloes. The work to be done is close at hand. These young children whose hearts are throbbing with new love, are to be nurtured. We owe it to them, having led them to the altar, kindly and patiently, and persistently to instruct and watch over them. How many young disciples have perished in their spiritual infancy through lack of adequate watch-care. All the institutions of the Church need invigoration. Scores of children should be won at once to the revived Sabbath-school. The social meetings need hearty personal service to bring out delinquent members to their weekly exercises. The sick and the poor should be visited. What would please the Master better than that we should seek to cast the demon, rum, out of some nearly ruined man, and lead him from Christ's presence dispossessed of the devil and in his right mind! The world is suffering to see the hour when holiness to the Lord will be written upon the bells of

the horses—when men in the busy relations of life will exhibit the perfection of love, of gentleness, of righteousness, and of active benevolence.

Our ministers have, many of them, been generously allotted considerable periods of rest from pulpit and pastoral labor. They have been gathering physical strength on the mountains, on the bosom of lakes, and by the side of streams. They have renewed their spiritual life in these protracted seasons of worship in the forests. These cannot be better conserved than by being correlated with the divine forces in the great work of human evangelization. It will be only becoming that they should enter into the work of their life with renewed zeal. They will doubtless have fresh discourses, showing the invigorating influences of their late tours; but what is even more to be wished for, is an eager resumption of the earnest and personal work of securing the conversion of men around them. This work should commence before the enthusiasm of the late meetings is lost. The evenings are not long indeed, and may be somewhat warm yet. Have short services, but often, and enter upon the work with the same wisdom, decision and persistence that business men will in their worldly affairs, as the fall trade opens before them. Thus we earnestly plead that all the fragments of promise may be gathered up, that nothing be lost.

RIDGAWAY'S LIFE OF COOKMAN.

Dr. Ridgaway's Life of Cookman is admirable both in the subject and the execution. The rare excellences of the subject increased the difficulties of the execution. Alfred Cookman was one of those pure and gentle spirits who, like St. John among the apostles, or John Sumnerfield in our earlier Methodism, occasionally visit the Church and seem designed to bear to us a higher expression of the divine charities of the Gospel. They are almost perfect examples of the beauty, gentleness and guilelessness of religious life. In them is displayed the harmonious blending of the Christian virtues, a constellation of excellences as seen in spiritual beauty, purity and saintliness, requiring a delicate taste in giving it form; generous and hearty sympathy with the subject, and yet such freedom from bias as to secure complete impartiality in the narrative.

Besides these ordinary qualities that should belong to the biographer, Dr. Ridgaway seems to possess the type of mind and temperament indispensable to a just appreciation and presentation of a life like that of Cookman. The artistic neatness, the simplicity, the grace, the ardent love of childhood, combined with the judgment of mature years in him, are traced in the simple, chaste, elegant and attractive style of his friend and biographer. The elegant picture is so richly set that we are not seldom in doubt which most to admire. Whether viewed as a specimen of pure and liquid English, or as a shrine for the memory of a new saint, the volume is destined to live, and to occupy a place on the shelf with the biographies of Pascal, Fenelon, Edwards, Fletcher and Payson.

The sketch of the Cookman family, with which the volume opens, affords not only a suitable introduction to the life of Alfred Cookman, but a story of intrinsic interest and value. The picture of the old English home, the venerable forms of the parents, the departure of George G. Cookman to America, to cast in his lot with the itinerants, the brilliant career which he ran, and the mournful end to which he came, are all graphically and truthfully sketched.

The life of George G. Cookman is instinct with the spirit of romance. As a boy he begins to look towards the sacred ministry, and to anticipate the day when he shall go to the ends of the earth to proclaim the love of Christ to perishing men. As he advanced to manhood those visions of missionary life receded more and more; but when, in early manhood, he concluded to devote himself to the coveted calling of his childhood, he selected America as the congenial field of toil. His warm and impulsive nature gave him at once a home in the hearts of our people, and his genius, imagination and electric eloquence elevated him to a high rank in our ministry. As Chaplain of the United States Senate, he was brought into the view of the whole Church, and while the gaze of the entire people was centred upon him, he sank into the bosom of the Atlantic—a man of two peoples, finding his grave between them.

As the father departed the son steps to the ranks, worthily to bear forward the banner. Without natural gifts equal to those of his father, Alfred Cookman was able to play a distinguished part in the Church, and to fill a life with good deeds. With a delicate taste, quick perceptions, and a warm heart and readiness of utterance, he became highly popular all through the

Church, without being a really great man. He was adaptable and available in all places. The popular heart readily responded to his earnest and thrilling utterances in the pulpit and on the platform.

A popular preacher, he was also a charming speaker to children, an entertaining lecturer and a good manager of the interests of a Church. At the same time, in no one nor in all these lines does he appear to have attained an eminence equal to the general reputation he had acquired before the public. Many are led to say that Cookman was a remarkable man, but are surprisingly at a loss when they come to gather up the data to sustain their judgment. The truth is, a principal factor is left out of their account. There is a higher quality which impresses us most. The mission of Alfred Cookman was of the heart rather than of the intellect. The spiritual life shone upon and beautified all his powers. He was not sent to restate the dogmas of the Church—but to reform the abuses of the world—to intensify the experience of the Church. The Church will remember him, not as the great, but as the good man—as an example of what the Gospel is designed to do for us—as a new saint in the calendar of Protestantism.

This point is well made by Bishop Foster in the introduction: "The one quality in which he seemed to me to rise above not only the mass of men, and the select best, but, I must say it, above every man it has been my privilege to know, was the sacredness of his entire life. Not in the pulpit alone, nor in the prayer circle alone, nor in his pastoral walks exclusively, but everywhere and at all times he seemed invested, not with simulated sanctity, but a Christliness that was as beautiful as it was impressive. His own life was the abject sermon he ever preached on the subject with which his name is so intimately associated."

Early in his ministry he entered into "the experience of the higher life," and though that experience was for a time dimmed, a nature so true and so well adapted to express the more elevated phases of evangelical piety soon assumed its allegiance. He became not only an advocate, but an example of the higher life. He was himself a living sermon.

The departure of such a man is not the loss we might at first suppose. Over such a life death has no power, save to translate it to the skies, whence it will forever shine with added lustre upon the world. Saints, above all people, reign after death, and as they could not in life, while encompassed with infirmities; but as they mount the clouds and pass to the other shore, all these clogs drop away, and the glory of their inherent goodness breaks on the Church left behind. This book gives to Alfred Cookman a voice he never could have possessed personally. The coarser dust has fallen away, but the jewels are enclosed in this beautiful casket; the aroma of this blessed life will be safely transmitted to other generations.

The usefulness of such a saintly life cannot well be measured. He who has been instrumental in the conversion of a soul has done a great work; but he who aids to enliven and deepen the faith of God's people, to elevate the standard of piety, and to bring our experience into conformity with the image of God, has done a greater work. The saints like Baxter and Edwards occupy the highest rank; but Methodism, in making saints, enjoys one advantage over all other sects; it infuses into their character a share of her own hopefulness. Her saints are not ascetic, gloomy, desponding or dyspeptic; but full of joy and sunlight.

In the beauty of the life of Cookman we have an admirable example, presenting as he does the attractive features of the Gospel. His is a sweet life; he enjoys religion; he holds to a lovable religion, and tends to draw all toward the cross who come within the circle of his influence. Such a specimen of redeemed and purified manhood is a benediction to the world.

"His life was gentle; and the elements So mixed in him, that nature might stand up And say to all the world, This was a man!"

EDITORIAL CORRESPONDENCE.

YOKOHAMA, JAPAN, July, 1873.

Boston can no longer lay claim to being the "Hub," for we have found one country at least ahead of Boston. We have discovered the "Land of Day-break." We arise on Sabbath morning here, though we are so far west of you, and when we have spent the entire Sabbath in praising God it is not day-light of the Sabbath in Boston. Our "Fourth of July" at sea was fully sixteen hours earlier than the same day at the Hub. Boston must either move West, or cease believing that she is ahead of all the rest of the globe.

After all, we find New England everywhere. In Nevada, California and Japan we feel the tides of Boston influence. What New England has been to America, America is becoming to Japan. New England school teachers made the Western States to blossom with school-houses and churches, and the nation threw off the shackles of her old civilization, and commenced a new career of glory and fame. These ideas, germinated and brought forth abundant fruit, and are now commencing to grow on Japanese soil in her public schools and spirit of improvement.

The educational system of Japan is rapidly expanding. She has her naval academy and military schools—her universities and provincial academies.

Many of these schools are undoubtedly very imperfectly organized as yet; but like the universities of the western States, those of Japan are named as a prophecy of their future. The government provides liberally for her teachers, as to salaries and houses, and will have first-class schools if money can buy them, or attract the educators who can organize and develop them. Though among the most ancient of nations, the empire of the East is ready to learn from the younger sister east of the Pacific. To the United States she owes her introduction to the sisterhood of nations, and from our land she must obtain the ideas which shall give permanence to her reorganized civilization. She has at last no distinctions of creed before the law, or at least tolerates all religions among her people.

A recent edict against employing Christian teachers in her schools, and announcing the intention of government to have the schools open seven days each week, seems like proscription of Christianity; but there seems to be little prospect that either of these edicts will really be enforced, or that they were ever issued with any such intention. There is a very strong desire on the part of the ministers of the empire to have secular schools with no religious teaching in them; but the only persons competent at present to organize and conduct them, are the missionaries, who have been studying the language in order to preach the gospel to this nation. Mr. De Long, the American minister, in protesting against the Sabbath Edict, said to the under Secretary of State, "the missionaries have done more, tenfold, for education in Japan, than all others put together; and if you insist on having your teachers violate the Sabbath, the result must be that you will be able to procure as teachers only such persons as have no position and no standing in their own country." I came to Japan prejudiced against Mr. De Long, but the universal testimony of the Americans I have met, is that he is a true friend of Japan, and a worthy representative of America. Though none question the ability and integrity of his successor, the regret is general, and I might almost say universal, that any change should be made at all.

Among the recent successes of Japan is the admission of her representatives to the first audience with the emperor of China that has ever been accorded to any foreign power. Japan was represented by her Prime Minister, Sanyo, and her first foreign born ambassador and Minister Plenipotentiary, General Legende, formerly United States Consul at Amoy, who is said to be the first foreigner who has ever had a commission in the military or civil service of Japan; for like Boston, the Japanese regard themselves the Hub. They pay their money freely for foreign talent and foreign skill, but after all they recognize all foreigners as their servants. They sign contracts with educators, with railroad engineers, with military men, with scientific men, with medical instructors, with architects and machinists; but regard those who are paid ten or twenty thousand dollars per year, as only chief employees after all. They even outdo Chicago in "their diffidence and self-depreciation."

Japan is peculiar in another respect. She has a very fashionable people, and a great variety to her fashions. She has had the Grecian bend for centuries before it was introduced in America; and her men would outshine the most devoted follower of the Dolly Varden, as their clothing is variegated beyond description; and when any of them are reduced in their wardrobe to the poverty of Adam's time, they look, from elaborate tattooing, like a very bright piece of Dolly Varden calico. The ladies are usually very modestly attired, and their gait as they go mincing along upon their high-bench wooden shoes is alarmingly suggestive of the fashionable young lady in America. The people are very well behaved, and a lady could move safely go through the native part of Yokohama or Yeddo unattended, at night, than through the streets of New York or Chicago. If there is any of the social evil in Japan, it is utterly unseen by the stranger who passes through the city by day or night, and in the country you never see any but the most modest behavior on the part of men or women.

The foreign residents in Japan have a very different reputation among the natives, and also among themselves. It would be very easy to understand a prejudice against a foreign religion when the lives of foreigners were known to be corrupt. Of course the natives do not distinguish the religious from the irreligious, and consequently are not able to judge correctly on this question. The general tone of morality among Americans here is very high, and among all the nationalities represented there are some persons of the highest character and most estimable qualities.

The architecture of Japan is very peculiar, the roofs being almost all of peculiar scroll-like tiling; and the sides of the houses of frame, either plastered or with diamond shaped tiles as an outside finish, the joints being covered with strips of plaster. Scarcely any houses are more than two stories high, and a large proportion of the native houses are only one story. The houses of foreigners are large and roomy, with ample porches and long windows, which make them very cool and pleasant for summer weather, but exceedingly cold in winter. The thermometer never falls very low, and but little ice forms in the winter; but the dampness of the atmosphere, and the openness of

the houses makes it harder for Americans to endure than a much colder temperature at home in well built houses. The houses in Yokohama are better built as a rule than in the interior, though everywhere the temples and palaces are substantial, and sometimes exceedingly elegant. Yokohama is the great commercial port, though there are other seaport towns which are very much larger. From Yokohama to Yeddo, the Imperial Road, which runs through the island of Nippon, furnishes a fine carriage way, and the railroad runs several trains each day. The roads run through a beautiful country, with villages and cities almost continuously on the shore side, while the rice fields and gardens on the other side present a verdure of such richness as can only be seen in this land of ever-green life. The greatest variety of green tints are to be found here, even during this very hot time of the year. Leaving the Mississippi in the first budgings of spring, we found California with the faded hue of autumn on the plains, and then came back to the freshness of April and May in the mid-summer of Japan.

A little later in the summer the typhoons become common, destroying ships, unroofing houses and tearing up stone piles which have been built out into the bay. Foreign ships and steamers soon detect the coming of a typhoon, and often succeed in running out of their way by changing their course; but woe betide the poor Japanese junk that drifts into the track of these circular storms, from which few of them ever escape; or, if they do survive the storm, some of the sailors having been picked up months afterward, and many perhaps are starved to death in the almost utterly untraveled Pacific ocean.

Japan has now a very excellent navy of wooden steamers, and a good naval academy. As her people are so largely accustomed to the sea, she will doubtless develop greatly in this respect under foreign influences. A strong navy to hold the passages between the islands she already possesses, would make Japan the ruler of all the Russian and much of the Chinese coast of Eastern Asia. She has an abundance of hard timber for ship-building, and all the sources of wealth and material prosperity, except the civilization which the Bible is certain to bring.

We have had the privilege of attending the examination of the Provincial School of this "Ken," or province, and were greatly pleased with the accuracy and promptness with which the scholars replied to questions proposed to them. As the examination, as well as the studies were all on American textbooks, we were able the better to judge of the progress of the pupils. The system of examinations in all the schools is uniform and thorough. When young men are sent abroad for education they are subjected to a rigid examination, oral and written, on their return, before being appointed to any position, and those who are not willing to be examined are in a measure in disgrace for their refusal. The examinations are conducted by foreign professors, and extend through a number of days, so that the incompetent are sure to fail.

The fruits of Japan are not well flavored, as the growth is too rapid to admit of the most perfect development. The trees and flowers are very fine, of great size and variety.

The people are like the French in stature and vivacity. The men all seem to be mere boys until they are old men; and they possess great powers of endurance. In the hottest weather they will run as fast as the horses usually trot, and will travel all day at a rate of speed that would kill an ordinary man. The little carriages drawn by men are the usual method of travel around the cities, and in many parts of the country the only means of conveyance. These carriages are, in fact, little two-wheeled carts, with springs and cover, holding one person, and are called "ginrickshas." The ginricksha man will draw you anywhere you desire to go for about twelve cents an hour, and is very glad to get the opportunity. The common people work hard, and are poor, yet seem contented and happy, with Gallic vacillation, changing with every breeze. The government resembles France also—fickle and inconsistent, advancing by a zig-zag in politics rather than by a straight line. Yet the future of Japan will be full of grandeur, and the culture and Christian ideas of America will make this land the great empire of Asia.

W. A. SPENCER.

SCHOOL OF ORATORY.

Never was the tongue so outrageously abused by the pen as in the writings of Thomas Carlyle. The oft-recurring burden of his prophecy has ever been, "woe to them that rush after fine speech. Silence is the eternal duty of a man." What would he have said in his fervent years to the opening of a school exclusively devoted to oratory? What would he not have said? Just on that point he doubtless would not have held silence to be an eternal duty. Even without any such helps, he avers that "the finest nations of the world—the English and American—are going all away into wind and tongue."

What a sweet revenge the year 1866 brought to the long-abused and vilified member! All unexpectedly to the grim and savage quill-driver of fifty years, the enthusiastic members of his old alma mater, the University of Edinburgh, elected him for the customary term of one year to the office of Rector, to which there attached the duty of a personal visit to the institution and an elaborate address. Long did the

doughty Thomas struggle to pen an oration, but all was in vain. It was too late for his pen to learn the art of lending a graceful service to the tongue; so he was forced to appear before his audience with an apology for the looseness of his random extemporatory talk. "When I attempted to write," he says, "I found I was not accustomed to write speeches, and I did not get on very well. So I flung that away and resolved to trust to the inspiration of the moment—just to what came uppermost." The result was one of the most rambling, irrelevant and feeble discourses ever delivered on such an occasion.

The old gentleman, then some seventy years of age, evidently learned something in this attempt at public speaking. Laboring along with his untrained tongue, lost at times in jungles of ungrammatical construction, conscious as never before of the harshness of his Scotch brogue and the general boorishness of his whole carriage, he tried to renew his sneer at the gifts and graces of "fine speech," but it would not go. Before he was aware his attempted ding turned into a confession of past error and apology for it. "I have written down some very fierce things about that, perhaps considerably more emphatic than I would wish them to be now." Then, as if to make atonement, though still floundering muddily, after some sort of self-consistency he actually commends to his audience cultivation of this long and bitterly abused art of effective speaking. He says: "I consider it a very graceful thing, and a proper thing, for every human creature to know what the impement which he uses in communicating his thought is, and how to make the very most of it. I want you to study Demosthenes and know all his excellences." What a memorable rebuke from Carlyle's tongue to Carlyle's pen!

Our Boston University, by its school of oratory is seeking to make speech, as well as silence, golden. It opens the current year with the following imposing Faculty:—

Lewis B. Moore, Dean of the Faculty, Philosophy of Expression; Aesthetics of the voice; Oratorical and Dramatic Action. J. Wesley Churchill, A. M., Rhetoric; Expressive Reading; Lecture and Sermon Delivery; Gesture and Declamation. A. Graham Bell (formerly of Edinburgh), Culture of the Speaking Voice; Mechanism of Speech; "Visible Speech"; Method of instructing Deaf-Mutes in Articulation. Charles R. Treat, A. M. (formerly Professor of Physical and Vocal Culture in Williams College), Physiology and Hygiene of the Voice. George L. Osgood, A. M., Vocalization as applied to Oratory. Ephraim Cutter, M. D., Lecturer on Laryngoscopy. Fales H. Newhall, D. D., Lecturer on English Literature. James E. Latimer, D. D., Lecturer on History.

A consideration which has led to the establishment of this school is the urgent and growing demand for liberally educated men and women possessed of those special qualifications which would fit them for professorships of Oratory in the colleges, professional schools, and high schools of the land. The call for such instructors is very great, the position desirable, the compensation tempting, but in consequence partly of a false estimate of the profession, partly of a lack of facilities for preparation, the supply is almost absolutely wanting. The School of Oratory is designed to supply these deficiencies by furnishing every possible facility for training in reading and speaking; and especially by qualifying students to become professors of Elocution and Oratory in colleges, and superintendents of this department in public schools.

The full course, embracing the student to Diploma of Graduation, will occupy two years, from the middle of October to the middle of May. Instruction will be given in the Culture of the Speaking Voice, Articulation, Orthoepy, Expressive Reading, Declamation, Gesture, Oratorical Action, and the Dramatic Art, Lectures on English Literature, Logic, and Rhetoric, with occasional Dramatic Readings. Also, lectures on Diseases and Hygiene of the Voice; Laryngoscopy; Aesthetics; Acoustics; and other important subjects. Practical instruction in Bell's system of "Visible Speech" for those who intend to become articulation teachers of deaf-mutes. The instruction in the more essential departments will be in the form of practical exercises and drills. Lessons or lectures will be given five days in each week, with the exception of two weeks at Christmas.

Ladies will be admitted to all the privileges of the School on the same conditions as gentlemen. The price of tuition will be \$200 for the first year, and \$100 for the second year; payable one half upon entering, and the other half at the close of the Christmas vacation. Special classes will be formed for professional gentlemen, Theological and Law Students, and others who may not be regular members of the University, for which the price of tuition will be from \$20 to \$50 for each course of twenty lessons, according to the size of the class.

The School is something absolutely new and unique in American education, and ought to attract attention. Wendell Phillips says of it: "Surely, there is a wide field for it—an urgent need." We believe the School will be a great success and a signal blessing to young ministers.

We publish with pleasure the accompanying kind and courteous criticism. The exact point is not stated. We do not object to the most constant and strenuous efforts to secure the highest form of holy loving and living; we merely call attention, as will be seen in the article, to the manifest and natural tendency that those of common sympathies and experiences should draw together, and, by so much, draw away from others, who need all their moral influence and inspiration. We have no desire to question the testimony of our correspondent as to the practical consecration of those most interested in special meetings for the development of the "higher life." We hope this is the actual fact in the case:—

When I read your wise words on the "College Regatta," in the *HERALD* of July 31st, I was glad, as I presume many others did, to thank you heartily for them. While thinking of doing so, the next *HERALD* came, and in it the editorial, "Men not Modes." I was so sorry for the sentiments expressed in the last paragraph but one, that I thought I would say a word about that at the same time. You say, "We have not felt entirely in harmony with the modern modes of awakening an interest in a higher Christian life, because they seem to fail of securing this one most vital end—the practical consecration of the whole Church to the Master's work. We should not segregate one portion of the Church from another." Would you not, for the same reasons, be obliged to disapprove of any movement that did not accomplish at once and entirely all that its friends sought? For instance, the temperance cause. Because men are not all made teetotalers at once, are we to understand that writing and meetings on the subject are to be discontinued and opposed? Then again, the Missionary cause. The gospel in its very nature is missionary; but do all, even of the Church, see that they have any duty in regard to it? Does it seem that missionary meetings ought to be necessary for awakening and cultivating an interest in this department? But are they not? and do they not accomplish much for the cause? And because some choose to attend these meetings, or any other that has for its object the extension of the Kingdom of the Redeemer, do they thereby "segregate one portion of the Church from another?" If so, how? Are not any and all such meetings free to all? Are not all not only invited but urged to come and help move forward the ear of salvation?

You say, too, "Every earnest minister and member should expend all his moral power, not in drawing together a little band of harmonious saints, enjoying common spiritual exercises, but in persuading the whole Church, by personal endeavors and prayer, to enter into this vital work of individual consecration for the awakening of religious interest among our fellowmen." Allow me to ask, in all love and candor, did you ever know an earnest minister or layman who did "expend all his moral power in drawing together a little band of harmonious saints?" And did you never notice, as I have in an observation of nearly two score years in the Christian Church, that those most interested in the Christian life, in its meetings and for that object, whether in our own Church or any other, are the most earnest in seeking to persuade "the whole Church, by personal endeavors and prayer, to enter into this vital work of individual consecration for the awakening of religious interest among our fellowmen." And not only so, but I have seen them to be the most self-sacrificing and earnest in their direct personal efforts for the salvation of sinners, by words, tracts, prayers, and sometimes many little courtesies, at home and abroad, in public and in private, by the wayside and in the parlor. If this "little band" you speak of would only include, as we would, the whole Church, what a power it would be, what a light would radiate from it, and how soon would the whole world be converted to Christ, and bow at the feet of Immanuel. God speed the day! Let us "sow beside all waters."

H. M. N.

The visit of Mr. William Craft to our editorial rooms last week recalled the well-remembered excitement attending the attempted return of himself and wife into slavery, after his ingenious escape, and his legal marriage in Boston by Theodore Parker. The sight of this fine looking man, showing in his address and conversation the effect of his study while in England, and the culture coming from the best society, makes the incidents of those old kidnapping days, seen in the distant past, appear like the exaggerated tales of the nursery Bluebeard.

Mr. Craft and Ellen, his wife, were slaves in Georgia, and they naturally find themselves drawn to their native State, and greatly interested especially in behalf of those who were formerly in the same condition with themselves. For two and a half years they have been laboring in Georgia to accomplish what was in their power in behalf of the educational interests of the people, as the State has failed to organize any practical system for the universal education of its children. Their first effort, in which they were aided by friends in England and in our State, in 1870-71, was defeated by the Ku Klux burning their buildings and crops. A signal exhibition of government authority has happily put an end to such things. They now have a favorable opening at Woodville in Bryan Co. Mr. Crafts thinks the best institutions at the present for the neglected children of the State, are manual labor or agricultural schools. At Woodville he can purchase a large estate of 1800 acres of good land, with some usable buildings upon it, for \$7,000. To secure this, and to enter upon a practical experiment among his people for which he has many valuable qualifications, he is now seeking aid among his old friends in New England. His own manly presence and intelligent and earnest conversations are the best credentials that he can bear with him as he sets forth his plan. We heartily wish him entire success in his undertaking.

EDITORIAL PARAGRAPHS.

We publish the following interesting portions of a private letter from our friend C. W. Clarke, esq., of Chelsea, Vt., not so much for the incidents connected with the early life of the editor of the *HERALD*, as for the historical facts of general interest relating to the site of a venerable denominational edifice:

I have within a few days settled the question of your birth-place. There need, I think, be no more doubt with you on that point; and I mean that I have not only ascertained the town in which you were born, but also the very spot. Last Sunday I stood upon it. No dwelling of any description now stands there, and the place affords no evidence that it was ever the site of any shelter for man, baby or beast, except a slight depression in the ground, indicating cellar arrangements, which enables us to bring the scene of the interesting event within an area of a few square yards. There is little else left but the site of the homestead. The landmarks are few, but quite reliable—a decayed cherry tree and a few garden flowers growed, serve to mark where the garden has been." The

* The Life of the Rev. Alfred Cookman, with some account of his father, the Rev. Geo. G. Cookman, by Rev. Henry B. Ridgaway, D.D., with an introduction by Bishop Foster. New York: Harper & Brothers, 1872. Boston: A. Williams & Co.

spot is within the town of Barnard, about one mile south from the south line of the town of Barnard. It is within a few rods of the site of the old dwelling in which I myself was born, and of my father's present home. Time has swept the old one away, and nearly all traces of it; but it may be interesting for you to know that the neighborhood is invested with an historical interest worthy of attention.

Within a few rods of your birth-place stood the first Methodist "meeting-house" built in Vermont on the east side of the Green Mountain. From the best information I can get, I am inclined to think it was the first in the State; but if not the first, it was certainly the second. The place is famous in the annals of Methodism.

There, holding, not yet a bishop, Crawford Perkins, Solomon Sias, the father of the noble old HERALD, Lindsey, Wilbur Flak, Samuel Luckey, Lord, Broadhead, Wells, Hoyt, Dow, Kilburn, A. D. Merrill, the Scotch, pioneer in the grand army of Methodists, preached Christ, and made the surrounding woods ring with his praises. And the Church has prospered under the labors in God's name of many an itinerant who found the Saviour and received his commission under that old roof.

There the New England Conference was held in 1811, presided over by Bishop Asbury. It is stated in Clark's Life of Bishop Hedding, that Bishop McKendree presided at that Conference—a mistake, I must think, for my father and mother, and many others now living in the neighborhood, remember well Bishop Asbury as the venerable bishop who presided at that Conference. I must think, for my father and mother, and many others now living in the neighborhood, remember well Bishop Asbury as the venerable bishop who presided at that Conference. I must think, for my father and mother, and many others now living in the neighborhood, remember well Bishop Asbury as the venerable bishop who presided at that Conference.

The New England Conference was again held in the old meeting-house in 1824, Bishop Hedding presiding. In the evening, and so you must know that glorious reminiscences, the ghosts of pleasant and stirring memories still be hovering about the place, such as walk the grounds of the Methodist camps in this country, and which make the spot seem sacred. It has witnessed marvelous triumphs, and wonderful outpourings of the Holy Spirit. Many years ago the old house fell into decay and was removed, and now the dead rest where its foundations once were, some I know, who found Christ close by where they now sleep. Then the society left the old ground and removed to the "Village," where, in a few miles away, there is a more fashionable edifice was erected; but I fear, and some have said, that somehow the old religious enthusiasm went not with them.

C. W. CLARKE.

The California Christian Advocate, of May 14, has an interesting letter from Salt Lake City, giving an account of the late session of the Rocky Mountain Conference. It opened at that city July 31. The Conference embraces a large district—its three presiding elder circuits covering, respectively, Utah, Montana, and Idaho. Twenty men were stationed at this session, including three apostles. The Conference, true to the Methodist traditions, has its Conference Seminary. This is situated at Salt Lake City, and is called the Rocky Mountain Seminary. It is represented as doing excellent service for the Church and the territory. Bishop Peck preached with great acceptance at the Conference, and was abundant in labor. The writer says of him: "He preached on Sabbath morning to an audience which filled the room; delivered a stirring address at the Missionary Anniversary in the evening; and on Monday evening delivered an instructive lecture to an appreciative audience, almost as large as the congregations of Sabbath. In these services the impressions made were suitable to, and worthy of, the honored position of the Bishop. He seems in excellent health and spirits, and in the execution of his plans of episcopal labor the stimulus of his personal appearance will be felt in all portions of the Pacific slope. Having attended these Conferences, in Conference sessions and in the meeting of the General Missionary Committee, may his strength be continued for the extensive personal visitation contemplated in Montana, Idaho, Utah, Nevada, Oregon and California."

The first delegation of a very considerable and valuable emigration to this country has just reached New York. One hundred Menonites landed a short time since at Castle Garden. They were Russian subjects, but are of German extraction. The original families had left Germany for the Crimea, to secure a quiet residence, where their non-resistant principles might be practiced and held undisturbed. They are all farmers, and have preserved their primitive language and customs. Russia, by an edict in 1871, gave them and all other colonies the alternative of leaving the country within ten years, or submitting to all the laws and obligations of Russian subjects—one of the most important of which was the bearing of arms. A delegation, representing 40,000 of this interesting people, has been visiting our Western cities, searching for suitable lands upon which to establish a colony. Canada has held out inducements to them, but their choice seems to be to find a home in the United States. A German minister of Brooklyn, with whom the company just arrived had corresponded, Rev. Mr. Neumann, preached to them two Sabbaths since at Castle Garden. The more of such thrifty, moral, and many emigrants we have, the better for the country. As we write we read the announcement that fifty more have reached New York. They come well endowed with money, the last delegation bringing \$100,000. They have already started for the West.

What a marvelous service the institution of the International Series of Sunday-school Lessons has rendered to the Christian world! It has brought the Church into a common work at the same hour, and that the interpretation of its inspired Book. It has also by the magnitude of the idea—millions engaged in the same study—awakened thoughtful minds to its contemplation. It becomes a sublime work to provide for the immense bodies. The sublime and sale of "notes" upon the Bible has simply become immense. New editions of commentaries, and new treatises are constantly coming from the press. A. S. Barnes & Co. have just placed before Sunday-schools an admirable exposition of the Gospel of Matthew. It is published in a handsome pamphlet of 70 pages, small quarto, at 20 cents a number. The first number embraces seven chapters of the Gospel. The exposition is the work of Rev. Lyman Abbott, the vigorous and facile editor of *The Illustrated Christian Weekly*. The notes are full, sufficiently critical, eminently adapted to the Sunday-school department. We have examined it with some care, and with much satisfaction. It conforms to the received views, upon the chief doctrinal points, of the evangelical churches, as called. Its cheapness, and its intrinsic merit will secure for it, undoubtedly, a wide circulation.

To many persons, the address of Mr. Jefferson Davis (late president of the Southern Confederacy) at Richmond, Va., before the Southern Historical Society, must seem almost like a voice from the grave, he has so effectively sunk out of sight for some time.

past. Indeed, in view of the weakness and folly of his remarks, they have more the character of the silly incongruities that "mediums" utter, as the inspiration of the spirits of the dead. It was better for the South and his own none too desirable reputation, if he had not enjoyed this temporary resurrection from an oblivion that certainly ought to be coveted. His hope for the future of the South was founded, he said, upon the fact "that he had never seen a reconstructed Southern woman." He added to this complimentary (?) statement, the remark, "that while the men of the present day might yield the principles for which they struggled, he hoped the children who succeed them would grow up to maintain and perpetuate them, and redeem all that was lost." What principles were involved in that struggle? Was the right to hold man as a chattel, one? And this a portion of the *all* to be redeemed? Mr. Davis is not a true friend of the South. Indeed, he never has been. Neither is he now, we trust, a representative man.

The Chinese workmen in Mr. Sampson's shoe factory, in North Adams, are rapidly becoming familiar with all their privileges. They have just now exercised their right, in common with American laborers, of striking for higher wages. The Sunday School teachers, we notice, are roundly abused in some of the papers for suggesting to them that they were working at too moderate rates. We doubt the correctness of the charge. Some persons also intimated to them that their countrymen and foreman, Charles Sin, who has a good English education and is a member of the M. E. Church in North Adams, was cheating them, he being their steward and managing their purchases for them. Taking the occasion of the discharge, for laziness of one of their number, they made a violent attack upon Sin, and finally left the shop. Mr. Sin indignantly denies all their charges; and after a conference and better understanding, they all returned to their work. The surprise is, in view of their condition, and the jealousies to which they are exposed, that the relation has continued harmonious so long, and that the experience of running a shop with such laborers has proved so successful.

The Western Christian Advocate of August 20, has a long and very interesting editorial upon the Oneida and Wallingford communities. Through an informant who has visited them, and from papers and circulars which he secured, setting forth their doctrines, the editor is enabled to present a powerful protest against them, and to call public attention efficiently to the glaring evil of permitting these corrupt and pernicious communities to exist in the center of two Christian States. He is particularly emphatic from the fact that it is proposed to establish a similar community, a branch of the New York Centre, in Ohio, near Cleveland. Much indignation, and properly too, is felt because of the apparent impotency of the General Government to abate the frightful evil of Mormonism in Utah, but this impure heresy silently and suddenly became a State of itself, in what was, at the time, a solitary wilderness. Here, however, in puritanic Connecticut, popular and powerful New York, the promiscuous association of the sexes, and the birth of children without legal or even natural parentage, is permitted to exist in the case of small collections of infatuated persons, where the laws of the State might apparently be readily executed if vigorous measures were instituted. We are indignant at the English writer who devotes his book upon the United States to a description of these two great blotches upon the civilization of the nineteenth century, and to the impeachments of the strength and purity of a Republic administration of law which they suggest; but why are the occasions of these criticisms permitted to exist?

A Romish priest on Staten Island advertises "a large supply of the miraculous water from the grotto of Lourdes." If it is simply the water that contains the curative power, it is not that processions of poor peasants, and crowds of the higher classes in France and Italy, could not be supplied without the exposure and weariness of the long journey. The priest near New York loses the "precious water" in flasks, devoting the proceeds, "after paying expenses, to the sanctuary of Lourdes, or some other charity." He remarks very naively, that "in using the water, it is customary that the parties seeking to be benefited should make a Novena in honor of our Lady of the Immaculate Conception." This water is, indeed, precious—for the Church.

The Jubilee Singers greatly entertained Mr. Premier Gladstone and a cultivated company, several of them wearing august titles, at his house, by invitation, and were, in turn, entertained by him at a generous table which he spread for his guests. Titled ladies and honorable gentlemen, in every sense of the word, were intermingled at the table with these humble, devout and sweet toned singers, only a few years since the most of them being slaves. They can well endure, after this, to be turned from the door of an American hotel by a snobbish landlord. Caste dies hard, but it has received its death wound.

Vick's charming Quarterly—the *Floral Guide*, No. 4—has reached us. It is the perfection of the typographical and illustrative arts, and is filled with seasonable suggestions as to the care and planting of bulbs during the fall, and of house plants during the winter. Its cuts of admirable devices for window ornaments, and for ferneries and aquariums, form the special feature of this Number. We are not surprised at the large circulation of this periodical. All purchasers to the amount of a dollar from James Vick's seed catalogues, receive in addition the beautiful magazine; otherwise twenty-five cents a year will secure it to any subscriber.

Miss Caroline Davis, daughter of one of the leading members of the St. James Methodist Episcopal Church, Harlem, N. Y., sails next week for Europe to attend medical lectures at the University of Zurich. She has been connected for a year with the Ladies' Medical College in this city. Miss Davis is an enthusiastic student, and ardently interested in the profession which she has chosen. She graduated with honor at Vassar College. When her studies are completed she will enter upon the practice of her profession. We have no doubt that she will abundantly sustain the high reputation which American women have already won in Europe by their zeal and accomplishments in medical studies.

Prof. George F. Comfort called upon us last week. His visit was in the interests of the College of Fine Arts of Syracuse University, of which he is Dean. Full courses in Architecture and Painting have already been arranged, and superior facilities will be offered to professional pupils of both sexes in these arts. Students from our Conference academies, who desire to receive advanced instruction in painting, will do well to preserve the advertisement of the college.

Remember the camp-meeting at South Framingham this week. Let there be a general attendance. Go to stay! and pray as you go.

Bishop James' health, we are glad to learn, is improving.

as found in our columns, and to correspond with its Dean. Prof. Comfort, who is an alumnus of Wesleyan University, has made the fine arts a special study during a long residence in Europe, and is an enthusiast in his choice line of culture.

The Methodist makes the following judicious observations about our hard-worked and feeble senior Bishops:—

"Our senior Bishops, who have served our Church so long and well, give many signs of unfitness for not falling health. Bishop Scott was scarcely able this spring to perform his duties as presiding officer at the Wilmington Conference. Bishop James is reported by the papers to be seriously ill at Morrisville, N. J. Bishop Simpson has suffered from an attack of congestive chills, and has gone to Clifton Springs, in this State. Of Bishop Ames' health, there have been at times alarming reports, but we learn that they were greatly exaggerated. These faithful officers of the Church, it seems to us, have not learned the art of resting. The Church needs their counsels, but does not require of them the strenuous labor of former years. Just because they are so trusted, however, work comes to them, but they must, for their own protection, put some of it aside. It is clear to our minds that the only condition upon which they can have even tolerable health, is less labor."

The agents at New York, Messrs. Nelson & Phillips, have sent out in a tract form specimen pages of the Commentary upon the Old Testament, now being prepared under the general editorial supervision of Dr. Whedon. Of the Book of Genesis, our readers have had a fine opportunity to judge, from the selections of Dr. Newhall's exposition, as published in our paper. Dr. Daniel Terry from Judges to 2d Samuel. The Notes on Exodus will, without doubt, be ready for the next International Series of Questions, which commences January, 1874. The work seems to be conscientiously executed, and is abreast of the rich Biblical criticism of our times; while it avoids what is simply destructive or speculative, and is eminently conservative and orthodox. It is a noble enterprise, and will enjoy a very generous patronage from our Bible-studying community.

Our Boston papers have received daily telegraphic dispatches from New York in reference to a very unpleasant business revelation between the Sea Cliff Corporation and the ladies who have been lecturing, called Beulah, held for the benefit of a benevolent society of the city of New York. We find it difficult to understand the merits of the case, from the *ex parte* statements on both sides; but from our knowledge of the parties administering the affairs of the Sea Cliff Corporation, we cannot believe they will be found guilty of any fraudulent intent to wrong another association, much less a society of ladies.

As we go to press the camp-meeting at Hamilton closes. The weather during the week has been somewhat unpropitious, but the meetings probably have been all the more profitable to those who were present. The attendance has been good, the preaching and social exercises have been excellent. We have not heard the result in statistics, but we trust it will be seen in a general revived condition of the district. A full record will appear in our next number.

Rev. Henry Morgan opens the lecture-series this week in Providence, and in Boston Music Hall September 7, with his lecture in defense of Old Maids. Its title is, "Old Maids and their Accusers." This lecture is said to be his best. On its first delivery he was offered the amount of his church debt and the expense of a trip to Europe if he would negotiate the profits of it for one year. Mr. Morgan's object is to reach the masses and make lecture entertainments popular and wholesome. He lectures this fall but thirty days in New England; then goes West.

We have heretofore noticed the publication of a semi-monthly periodical, called *The Dark Side of New York Life*. Its title would not convey an adequate idea of its real value and ability. It is not a sensational magazine, as any one might suppose at the first glance upon its cover; but it contains a really able series of papers upon the condition of the perishing classes of the city. It discusses the causes, cure and prevention of crime and poverty. It merits a good support. It is published by Frederick Gerhardt, 13 Day Street, New York.

We enjoyed last week a call from R. F. Quail, esq., of Chicago, one of the Trustees of the Northwestern University. He speaks with much enthusiasm of the present and prospective prosperity of this large and important denominational educational establishment. Mr. Quail is visiting Boston with Thomas Haynes, esq., at committee of the Chicago Public Library. They have carefully examined the arrangement of the Boston Library, obtaining suggestions and plans for the fitting up of the Public Library of their own city.

We sympathize with our brother, Rev. S. L. Gray, and his afflicted companion, of Fall River, who have been bereaved recently of their infant son, Alfred Cookman. May the remembrance to that Master, when on earth, "took the little children in His arms," prove a solace surpassing all the tender sympathies proffered them in their sorrow.

The Camp-meeting at Epping, N. H., commences August 25th, and continues during the week. All who wish to visit this beautiful grove and enjoy the meetings, can do so at very small expense. Tickets will be sold at the office of Boston & Maine R. R., Boston, to the camp ground and return for fare one way.

Everybody's Paper, published by F. Revell, 114 Madison Street, Chicago, is full of richest practical religious reading; and at eighteen cents a year to clubs of ten, and with the wholesome tone pervading its columns, it comes nobly up to the idea of the apostle's "leaves . . . for the healing of the nations."

Bishop Haven has purchased property in Atlanta, and is arranging a home for himself in that city. He has packed his library to forward to his new residence. In view of Bishop James' sickness, Bishop Haven is expected to preside at the Erie Conference, September 3.

It will be seen by our advertising columns that the camp-meeting at the Wiers commences next week. It has a charming site, and will, without doubt, be an interesting and profitable occasion.

In a private letter from our special correspondent, dated July 15, at Yokohama, Japan, we learn that Bishop Harris' papers are well, and in excellent spirits.

Remember the camp-meeting at South Framingham this week. Let there be a general attendance. Go to stay! and pray as you go.

Bishop James' health, we are glad to learn, is improving.

GLANZINGS OF THE WEEK.

The twenty-second meeting of the American Association for the Advancement of Science was held in the City Hall, at Portland, Me., beginning on the 26th inst. Prof. Joseph Lovering of Harvard University, was chosen President. About 200 papers, involving subjects in almost every department of scientific research, were presented and discussed. A draft for \$1,000 was received from Mrs. Elizabeth Thompson, of New York, to be used for the promotion and publication of original investigations. This gift will be repeated if necessary. Full and admirable reports of the meeting have appeared in the Boston *Globe*, which we wish our space permitted reproducing.

Chief-of-Police Boynton, on Tuesday last, seized a large lot of the most poisonous stuff retailed as a beverage. It is conceded that the force under him is doing a much-needed work, albeit in numbers it is so sadly deficient, says *The Traveller*.

Father O'Keefe has triumphed decidedly, in spite of the whole power of the Roman Catholic hierarchy. First of all he refused to obey his superiors; and then succeeded in suits for libel against Cardinal Cullen himself as well as his underlings!

Dr. Jarvis, of Boston, has received a box from Duke Alexis, containing more than 100 volumes of Russian statistics, about 38,000 royal octavo pages.

The first bale of new cotton was received at Montgomery, Ala., on the 14th inst., and sold at auction for 21-1/2 cents per pound. The worms are doing much damage to the crop.

Thus far during August, the French Government has suppressed or forbidden the sale of twenty republican newspapers in the provinces.

Amherst College, says *The Lowell Weekly*, has honored our fellow-citizen, Dr. Nathan Allen, by conferring on him the degree of LL. D.—a compliment which is richly merited.

A prominent railroad lobbyist predicts the fiercest railroad war during the session of the next Legislature ever known in Maine. The third branch already glows over fat fees. The people must look out for non-trading Senators and Representatives.

Another American firm comes in for its share of honors at Vienna—a medal having been awarded to L. Frang & Co., the Chromolithographers of Boston.

The vacationing ministers, say an exchange, will shortly be back, very much exhausted by their long journeys through the dust and heat. By judicious care, congregations can have them sufficiently rested to pass through the same ordeal next year.

On Tuesday, July 29th, crude oil sold in the Pennsylvania oil regions at \$1.10 per barrel—the lowest figures reached by the article for seven years past. It is said the empty barrel costs more than the oil required to fill it. On the same day five new wells were struck, producing respectively 600, 400, 300, 125, and 100 barrels of oil per day.

The "drive" of logs by the Holyoke Lumber Company, cut on the tributaries of the Connecticut, started last April, is scattered all the way from Bellows' Falls to Northampton. It contains almost 8,000,000 feet of logs.

Mr. Wing, First Deputy Chinese Commissioner in this country, is about to return to China, leaving the mission in the hands of Chan Laisun, of Springfield.

The Postmaster General at Washington is considering a scheme for a postal-card convention between England and the United States, delivering them in either country for three cents. The only obstacle now is the steamship companies, who demand two cents out of the three.

Bombay despatches of August 20, report destructive floods in the Province of Agra—3,500 native houses having been swept away by the water. Of the loss of life no estimate is yet furnished.

The Methodist Church.

MASSACHUSETTS.

Yarmouth Camp-meeting.—Since the last meeting the auditorium has been re-graded, new-seated for about three thousand, and a substantial dwelling-house erected for the residence of the superintendent of the grounds in the interim of the meetings, besides several new cottages and family tents. The Centenary Church, Provincetown, have replaced their old tent with one second to none here in any of its arrangements.

The exceedingly dry and dusty weather at the opening was succeeded on Thursday by the much-desired rain, driving the people to the tents for day and evening services. The weather was delightfully cool during the whole meeting, and the attendance was equal to any previous year. The best of order prevailed throughout the meeting.

The meeting was in charge of Rev. James Mather, P. E. of New Bedford District, who opened the services on Tuesday evening with an appropriate sermon from Hag. ii. 4.

During the meeting the following brethren preached at the stand: G. A. Morse, E. F. Jones, E. Edson, G. F. Pentecost, W. F. Mallard, George Whitaker, G. E. Wood, S. F. Upham, W. T. Harlow, J. W. Hamilton, J. H. James, S. J. Carroll, E. A. Lyon, T. M. House, C. N. Hinckley, G. W. Anderson, C. S. Macreeding, and in tents by G. F. Pentecost, Mr. Winslow (Congregationalist of Ct.), W. L. Phillips, J. W. Gaddis, W. F. White, Wm. Livesey, J. H. Nutting, A. J. Church, F. Woods, G. W. Anderson, F. Keyes, C. H. Ewer, Prof. Leeman, and—Deming.

The preaching was of at least average ability, though in every case the best adapted to produce immediate results. Rev. Mr. Pentecost (Baptist), of Boston, preached twice in tents and once upon the stand, to the great satisfaction of all who heard him.

The social meetings in the tents were some of them more than usual interest. Meetings of "holiness" were held daily, largely attended, and many professed entire sanctification.

A children's meeting, led by Rev. J. H. James and E. L. Hyde, and a young people's meeting in charge of Rev. Walter Eysa, were also held regularly, largely attended, and of much interest.

Mrs. Rev. W. V. Morrison presided at a Woman's Missionary Meeting, and addresses were given by Mrs. Morrison, Mrs. Revs. J. Mather and H. Lummis.

At the closing service on Wednesday evening, about one thousand were present. Addresses were given by Brother Mather and others, after which the old custom of taking the parting hand was given, amid songs of hope and joy; and a little before ten o'clock the public services closed, though prayer-meetings were held in a few of the tents till midnight. I have heard no estimate of the number of conversions, or of those who have entered upon the higher Christian life; but of each it is quite rare.

The temporary affairs of this meeting are in very efficient hands, and the Old Colony Railroad Co. furnish all needed facilities to enable the people to reach the ground. Quite extensive improvements are in con-

templation for next year; and evidently Yarmouth Camp-meeting has not yet reached its zenith.

A. L. E.

MAINE.

Richmond Camp-meeting.—The Kennebec camp-ground, the central ground in the State of Maine, by its location is adopted by the State Holiness Camp-meeting, bringing together the preachers and people from both Conferences with equal interest and homelike feeling—a great luxury in Maine Methodism. This for the past three years has been our Jerusalem, where we have tarried and received power, after that the Holy Ghost came upon us, and from it we have gone to scatter the holy fire throughout the State. May this ground be the place for years where God shall reveal Himself; where the Church of Christ may put on her beautiful garments, and arm herself with strength divine for her complete conquest.

This year the place was more beautiful than ever. Quite a number of pretty cottages have been built in the year, and probably as many more will be built the coming year. The Association have erected a building with twenty rooms, fitted up for those who prefer tents to tents. A tabernacle tent was built the past winter, which will convene some 2,000 people, at a cost of about fifteen hundred dollars.

The meeting was held on Wednesday, the 16th of August, till the evening of the Wednesday following. There were more present at the beginning, it was thought, than ever before attended the opening exercises of a camp-meeting in Maine.

Sermons were preached daily at 10, 2, and 7-1/2 o'clock, and morning prayer-meetings were held regularly at 5-1/2 o'clock (at which a good number were present), and at 8 o'clock a meeting designed mainly for preachers on the grounds. Children's meetings were held in the tabernacle, conducted by Sister S. A. W. Fellows, and also a young people's meeting in the Pine Street (Portland) tent, led by Rev. A. W. Waterhouse. Various tent-meetings were held at 5-1/2 P. M.

The congregation continued to increase until after Sunday, when it was very large; it would be difficult to estimate the number. The sermons were generally direct and clear in the line of Christian holiness. The year work was generally short but refreshing, and at times was of great interest. Greater results were apparent than at the National camp-meeting held here last year, though last year's meeting probably had much to do with the success of this.

The State Association, at its annual meeting, on Tuesday the 12th, chose its officers as follows for the ensuing year: Rev. Geo. Pratt, president; C. Munger vice-president; J. B. Lapham secretary. Of the Maine Conference, E. Martin, S. Allen, C. J. Clark, R. Sanderson, H. Chase, J. M. Woodbury, and of the Eastern Maine Conference, L. D. Wardwell, C. F. Allen, A. S. Townsend, A. Prince, A. Church and J. N. Marsh, executive committee. The next meeting on these grounds was voted to commence on Thursday evening, August 8, 1874.

NEW HAMPSHIRE.

Gleanings.—The Rev. O. W. Scott holds occasional preaching services in a school-house in Dunham, five miles from his Church. Sinners are being converted and believers quickened.

The Rev. G. W. Norris, by a respite from labor for several weeks, finds his health to be nearly restored.

The Rev. L. P. Cushman, of Garden Street, Lawrence, is with the National Camp-meeting Association, holding interesting meetings in West Virginia.

The Rev. Elisha Adams, canvassing our Conference for the Freedmen's Aid Society, has averaged \$50 a Sabbath for his cause.

The Camp-meetings at Epping, Claremont, the Wiers, and Groveton all promise refreshing to the churches. Great preparations are making for them, and the Methodist Episcopal Church in this State is earnestly sustaining these gatherings.

The Rev. Henry Dorr has baptized a number of persons in Salem, fruits of the revival enjoyed immediately after Conference.

VERMONT ITEMS.

Rev. H. T. Jones writes from Derby, that three have been baptized and four admitted to the Church since Conference; fifty dollars have been raised for the Sunday-school library; good congregations and social meetings prevail, and good hopes of better things.

Prof. J. C. W. Cox addressed the Addison County Good Templars' Union at Bristol, August 15.

Rev. C. P. Taplin presided at interesting quarterly meetings in Bakersfield recently. In the evening Sister Taplin addressed a large audience on the Women's Foreign Missionary Society. The Congregational churches in Bakersfield and Waterville unite in their Sabbath ministrations—service being held at the latter place in the morning, and at the former in the afternoon.

The mass temperance meeting at the camp ground, Northfield, August 6, was a great success. Rev. W. H. Murray, of Boston, failed to appear, but the loss was made good by quite a large number of the best temperance speakers in the State.

Rev. J. P. Demerits, late of Pawlet, goes to the third Congregational Church, Meriden, Conn.

The Methodist Episcopal Church, Pittsford, is to be repaired at an expense of about \$4,000.

A new chapel is being erected by the Congregationalists of Rutland.

A. P. Houghtaling, a graduate of Bates Theological School, accepts a call to the Free Baptist Church, North Danville.

A member of the Methodist Episcopal Church in Sheldon has a home, twenty-two years of age, while quietly feeding in the yard on Sabbath morning, at the sound of the church bell, half a mile or more distant, immediately starts for meeting, and takes his accustomed place in the shed in the rear of the church.

Methodist Book Depository.

Money Letters Received from Aug. 16 to Aug. 23. S. Allen, H. E. Abbott, H. H. Arnold, E. F. Angell, Thos. Allen, Jr., E. E. Argard, J. Burbank, H. W. Bolton, W. Bryant, N. M. Bailey, L. G. Baker, T. Davis, W. L. Deering, W. H. Daniels, Thos. Herbert, R. G. Humphrey, Ch. Kimball, R. G. Luther, N. G. Lippitt, M. D. Mathews, W. McLaughlin, E. S. McElroy, W. R. Puffer, C. W. Sweeney, H. A. Spencer, D. P. Thompson, J. T. Trice, Wm. Tracer, E. H. Turner, F. N. Taylor, C. C. Vomers, R. H. Wilder, F. A. Williams & Co., C. W. Ware, C. W. Wilder, Wm. V. Herr.

J. P. Magee, Agent, 38 Bromfield St., Boston.

Church Register.

QUARTERLY MEETINGS.
BANGOR DISTRICT—THIRD QUARTER.
September—Hodgdon, 14; Litchfield, 14, 20, and Oct. 1.
October—Fort Fairfield, 14; W. Woodland, 14, 20; Monticello, 14, 20; Litchfield, 14, 20; Sherman, 14, 20.

19; Ludlow, 20, 21; Topsheld, 20, 21; Springfield, 20, 21.
November—Oldtown, 1, 2, by L. T. Bean; Guilford, 8, 9, by J. Morse; Hampden, 8, 9, by A. Prince; Atkinson, 15, 16, by A. Church; Monroe, 22, 23, by H. W. Bolton; Detroit, 20, 21.
December—Dexter, 6, 7, by C. F. Allen; Harmony, M. S., 6, 7; Stetson, 13, 14; North Dixmont, 20, 21, by T. B. Tupper; Corinth, 20, 21; Bangor, First Church, 27, 28; Union St., 28, 29, by C. F. Allen; Brewer, 27, 28, by A. Prince; Dover, 27, 28. GEORGE PRATT.

GROTON, August 15, 1873.
ROCKLAND DISTRICT—SECOND QUARTER.
September—Friendship, 20, 21; Sheepscot Bridge, 27, 28, A. M.; Wiscasset, 28, P. M., by J. O. Knowles; Cushing, 26.
October—Riverville, 4, 5, by L. D. Wardwell; Ford's Corner, 4, 5, by D. P. Thompson; Unity, 4, 5; South Dresden, 11, 12; Bristol Mills, 11, 12, by W. Marsh; West Waldoboro', 14, 15; China, 15, 16; Whitefield, 26.
November—Wintlow, 1, 2; North Waldoboro', 1, 2, by J. Collins; Georgetown, 5, 9; Boothbay, 15, 16; Seaboard, 22, 23; Camden and Rockport, 22, 23, by C. Stone; Rockland and Thomaston, 29, 30. E. A. HELMHUSSEN.

NOTICE.—The District Stewards of Rockland District will meet at the Camp-ground, Wednesday, September 10, at 1 P. M. Will the ministers please call the attention of the District Stewards to this notice, and much oblige. E. A. H.

HERALD CALENDAR.

Willimantic Camp-meeting,	Aug. 25-30
Stirling Camp-meeting,	Aug. 25-30
Hodgdon Camp-meeting, Epping, N. H.,	Aug. 25-30
East Livermore Camp-meeting,	Aug. 25-30
South Framingham Camp-meeting,	Aug. 25-30
Camp-meeting at East Poland,	Aug. 25-Sept. 1
North Windham Camp-meeting,	Aug. 25-Sept. 1
Northport Camp-meeting,	Aug. 25-Sept. 1
Old Orchard Camp-meeting, Portland	Sept. 1
District	

GRANDMOTHER GRUMBLE.

CONCERNING CHILDREN THAT ARE NOT BY HELEN J. ANGELL.

Where are the children, the bright little children, That painters have painted and poets have sung, With eyes full of laughter and eyes full of mischief, And free as the robins in spirit and tongue?

Their nurseries God made, with meadow-grass carpeted; Their curtains from maple and willow-bough's swung; Their couches and sofas, the moss-cushioned ledges; Their goblet and mirror, the fern-bordered spring;

For flighty French nurse-maids, with health-enchained jargon, The sweet voice of nature, so gentle and grand; Whose language the wise ones find hard to interpret, But children and animals all understand.

'Twas seldom they came home too tired to be noisy, Though ragged and dirty and hungry as bears; But so happy and loving that mother had patience To wash them and feed them and sew up the tears.

There are plenty in this house of small men and women Who mimic their betters—their bigger, I mean; Gustavus Adolphus wears furious neckties, And flirts with the ladies. He's almost sixteen!

Victoria Eugenie spends more time addressing Than over her books, though she's finishing now; Just what she will finish, unless it's by murder, 'Twould puzzle the natives to tell you, I trow.

Abraham Lincoln (God shield the earth's great names) From too much such honor! is perfect at ten; In smoking and swearing and betting. He carries His hat on one side and a watch and a cane.

Miss Mabel, still younger, her hair spoils With frizzing; she ruins complexion and teeth; She thinks me, though handy to have round in sickness, On other occasions her notice beneath.

Ulysses, now just at the height of transition, Recalls what the Irishman said of his cow, When sprinkled with virginal for consecrate water: "Arrah! but the Protestant's strong in her now!"

So nature is strong in Ulysses. They can't change Bright babies to puppets at once, if they try. For two or three years he will fight for his birthright; But, bless you! he'll have to give over or die.

One did die (sweet Eva). Too meek for resistance, Too pure for submission, what else could she do? The marbles of Greenwood are holy for her sake; I would not recall her; I long to go, too.

But meanwhile I long for the love of such children As painters would copy and poets would praise; Such children as David's and mine were, When we lived "Down East" on the farm, in our happier days.

THE SUNDAY SCHOOL.

Sunday, Sept. 7.
LESSON X.—Third Quarter.
Notes on Matthew, Chapter 2. 1-15
BY L. D. BARROWS, D. D.

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip; and Bartholomew; Thomas; and Matthew the publican; James, the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus;

4 Simon the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace be upon it; but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

THE TWELVE CALLED.

When Jesus "saw the multitude," without shepherd, scattered and fainting, He was moved with compassion and oppressed with the greatness of the harvest, because "the laborers were few." Prompting his disciples to "pray the Lord of the harvest to send forth laborers into his harvest," He called unto Him His twelve disciples, who had already become his followers and learners, now solemnly to be chosen, and set them apart to their life work. Now for the first time they are called *Apostles*, signifying sent as messengers for another, Christ, sent by the Father, was "the Apostle and High Priest of our profession." So were Titus and other brethren called apostles, or messengers of the Churches; but the term apostle is usually limited to the twelve, with Paul afterwards added. All those who are divinely called of God to the holy ministry, are first taught of God themselves before they can teach Him to others. These were now for a time to be more exclusively with Christ, to learn Him and his doctrines more perfectly, and to be His witnesses and ambassadors after His death. Glorious and fearful calling! So the Christian ministry began, and so it continues, God's own embassy. It is put in earthly vessels, that the power and glory may be of God and not of man.

He gave them power against unclean spirits, and to heal all manner of sickness, and to raise the dead; but it is doubted that dead till after Christ's own resurrection. Christ not only wrought wonderful miracles, but He delegated that power to others—the greatest miracle, showing that the power He possessed was inherent in Himself, and not derived from a higher power. No prophet or apostle who wrought miracles could delegate that power. Miracle-working power is original with the deity alone.

Simon, called Peter, and Andrew his brother, were fishermen on the Sea of Galilee, and had been John's disciples. Andrew introduced Simon his brother to Jesus (John 1. xlii), when Jesus gave him the

name of Cephas, equivalent to the Greek Petros (Peter), meaning a stone. After what we learn of him and his labors in the Acts of the Apostles, it is evident that he labored in the East, as he addresses one of his epistles to the churches of Asia Minor, written from Babylon. He has been supposed to have suffered martyrdom at Rome, under Nero; but some have denied that he ever was at Rome.

Andrew was less conspicuous as an apostle, and was, with Simon, a native of Bethsaida, of Galilee. He is mentioned at the feeding of the five thousand, and tradition says he preached in Scythia, and was crucified in Achaia.

James, the son of Zebedee, and John, his brother, were sons of Zebedee and Salome, the ambitious mother who sought of Christ the prime places of honor for these sons in His kingdom. These were also of Bethsaida, in Galilee. Our Lord called them "sons of thunder," perhaps for their bold and earnest eloquence in preaching His gospel. James was put to death by Herod Agrippa (Acts, xli. 2). And uninspired history says, that such was his firmness and boldness in death, the officer who executed him thereby became convicted and converted, and was martyred with him.

John became one of the most prominent of the apostles, wrote his gospel, three epistles and the Apocalypse, survived all the others, lived and preached at Ephesus to a good old age, and died (alone of the apostles) a natural death.

Philip, coming from Bethsaida too, does not seem to have been among the most active and appreciative apostles. He was reproved by the Master in the words, "Hast thou been so long a time with Me, and yet hast thou not known Me, Philip?" But tradition says he preached in Phrygia, and wore a martyr's crown at last at Hierapolis.

Bartholomew, supposed to be identical with Nathaniel, was the "Israelite in whom there was no guile." He is seldom mentioned, and is said to have preached in India. The place and time of his death are not known.

Thomas, called also Didymus, has an obscure origin, was of a hesitating and doubting temperament, is little spoken of, preached in Parthia, and passed out of sight.

Matthew, the publican, is so called only by himself, in truthful modesty. He was a Galilean, the son of Alphaeus, a publican or tax collector in the Roman government office at Capernaum. Soon after he became a disciple, he gave a great feast in honor of his Lord, which feast he mentions, but does not tell us that he gave it, though Luke does. With great modesty and simplicity he preached for some years in Palestine, and probably in Ethiopia, and suffered martyrdom.

James, the son of Alphaeus, called by Mark James the Less, whose mother was Mary, sister of the virgin Mary, was a cousin of Jesus. He is distinguished from James, the brother of John.

Lebbeus, whose surname is Thaddaeus, is the "Judas (not Iscariot)" mentioned by John, supposed to have been brother of the other James, and supposed to have been the Jude who wrote that epistle. Little is known of his subsequent history.

Simon, the Cananite, the most obscure of all the twelve. The epithet Cananite signifies Zealot, and indicates that he had belonged to a Jewish sect of that name, though Dr. Clarke thinks it indicates his zeal and fervency in preaching the gospel.

Judas Iscariot, or man of Kerioth, the epithet indicating his place of residence, a small town in Judea. Little is said of him, except in connection with his most detestable betrayal of our Lord.

How he happened to become treasurer of the college of the Apostles, or why he complained of the waste, when the woman poured her box of alabaster ointment on the Saviour's head, with many other speculative questions, we have no room to consider.

Go not into the way of the Gentiles—the heathen, or those not born Jews. The Samaritans were the descendants of the ten revolted tribes who had settled in the region between Judea and Galilee, and were a mixture of Judaism and heathenism, bitterly hating the Jews. The outside, or heathen world, was not to have the first offer of the gospel. God's covenant was with the descendants of Abraham; Christ had come of his seed; with them were the prophecies; and they, of all men, were supposed best prepared to receive and accept Christ, just then and there. God approached men with great light, physical, mental and spiritual, by degrees; otherwise, He would "cast pearls before swine."

But after the crucifixion and resurrection, another and broader commission is given with all the world, for now the time for that had come.

The kingdom of heaven is at hand, that is, Christ's spiritual reign over the hearts or affections of men. With Christians, Jesus is enthroned. This is now about to be inaugurated.

Freely ye have received, freely give. Communicate as freely as you have accepted. Do not, Simon Magus-like, attempt to speculate with My free gifts. As I have loved, called, and saved you, so you go, love, call, and save others, seems to be the force of these words.

Provide neither gold nor silver, has this general meaning: Take what you have in use, coat, staff, or shoes; but make no further provision. Trust Me and the people. Your mode of life and labor will not admit of encumbrance with worldly goods, nor will they be required. Your thought and affections must be wholly given to saving men. Take not even a change of raiment. It will be as much the duty and the advantage of the hearers to support you, as it is your duty and advantage to trust Me and them. What is the historical utterance of the ministry and the church on this subject, for eighteen hundred years? Is our modern ministry apostolic in this particular?

Who in it is worthy? or, who is ready and willing to receive the gospel offer, and those who bring it? Courteously inquire as you go, and pronounce your blessing when you meet an affirmative response. Shake off the dust. Clear yourselves of responsibility, and leave it on them; and such shall be regarded and treated by Me as heathen, though they may be Jews; and shall fare more tolerably in the final judgment than Sodom and Gomorrah—showing that the intensity of future punishment will be in proportion to the ever-varying guilt of the parties, and that guilt will be in proportion to rejected and abused light.

Berean Lesson, Sept. 7.
Seed Thoughts.
(Supplementary.)

1. What view of the people, spoken of in the close of the last chapter, seemed to lead Christ to call the twelve?

2. What did He require of the disciples, previously to the call?

3. What is the meaning of Apostle? When first used?

4. Name the twelve. Who was afterwards added?

5. What their special work, or mission?

6. How do apostleship and discipleship differ?

7. Did the power Christ gave the twelve equal His own power?

8. Who, and what was Simon? Andrew? James? John? Philip? Bartholomew? Thomas? Matthew? James the Less? Lebbeus? Thaddaeus? Simon, the Cananite? Judas Iscariot?

9. Why commanded not to go to the Gentiles?

10. Who were the Samaritans?

11. What is God's method, or way of revelation to man?

12. What means, Kingdom of heaven is at hand?

13. What the force of, Provide neither gold nor silver?

14. What is the corresponding duty of the hearers?

15. Who were called worthy?

16. What is the criterion of guilt and punishment laid down in verse fifteenth?

The Family.

GRACIE'S KITTY.

Gracie's kitty, day by day Moped beside the fire, and pined; Would no longer frisk or play, Or the worsted ball unwind.

Gracie coaxed, "Play, kitty; do!" Kitty answered sadly, "me-ew!"

All in vain were dainty fare, Bread and milk all warm and new, Downy nest and tender care; Thinner, weaker still she grew— Could no longer run or purr— Lay in bed, and would not stir.

Gracie trailed her long white gown Down the stairs at early light, Wondering "if kitty" had grown Any better over night; Found poor kitty cold and dead In her pretty basket-bed.

Gracie made another bed Where the morning-glories climb; With red rose-leaves lined and spread, And perfumed with pinks and thyme. Rarely has a human head Found so soft and sweet a bed.

Gracie's little tender hands End at last their loving task; Sobbing by the grave she stands, Then she lifts her face to ask, While the slow stars downward roll, "Mamma, where is kitty's soul?"

ELIZABETH AKERS ALLEN.
—Young Folks.

THE LITTLE CAMP.

BY SUSAN WARNER.

CHAPTER VIII.

[Continued.]

"I know who he is."

"He is a great—something, father says."

"Well? politician?"

"No, sir; something else. He says, you ought never to give people more than their own price for their goods."

"Ought one not to be quite sure first that the price is a just one?"

"The people are sure to ask enough, he says."

"When they can get it. Now I will state a case to you, Fenton, for your judgment."

"Well, sir?"

"Suppose there are a hundred women wanting work of a certain sort, and only work enough to be had for fifty. Suppose I am one of the employers who have the work to give out. Suppose, further, that rather than have no work, every woman is willing and glad to take it at half the price it is worth?"

"Well, sir?"

"How much have you to give out?"

"That does not matter to the question; but we will suppose I have enough to keep a dozen women busy. That twenty dollars a month would be a fair pay; but owing to the pressure of competition, they are glad to have it at ten dollars a month."

Mr. Murray paused and Fenton pondered. Esther had her mouth open, but Mrs. Ponsonby put her hand upon her lips and stopped her.

"I think you ought to pay ten dollars," said Fenton.

"Twenty dollars is no more than a fair price for the work. It is not too much."

"But you said they are glad to get ten. If they are satisfied, and everybody else has the same, I should think it would be bad business to give them twice as much as they ask."

"Would you think it good business to do work for half what it is worth?"

"But things are worth what they'll fetch, sir. If I couldn't get any more, I should think it was good business to do it at that."

"Even if, after paying your rent, it left you not enough to buy bread with, and you had to live upon mush?"

"Mush and milk is first-rate," said Fenton; "and with butter and molasses I think it's royal."

"I mean mush without butter and without milk too, or molasses either. I mean mush, with only now and then a piece of bread, and by no chance a bit of meat any day in the week."

"How can people be so poor as that?" said the boy, incredulously.

"Would you think it good business if your pay was too scant to enable you to have anything better? If it would not let you afford to pay for fuel, and you had to sit in a cold room and work with cold fingers, with no roast beef dinner to warm you up? If the money you got only just sufficed to clear your rent and buy your little bag of corn meal, with a few coals to cook it with, and a loaf now and then, or a pint of milk for a treat; and you could not get a whole and neat dress to go into the street with? Nor blankets enough to make you warm at night? And if you felt that, what with hard work and insufficient food, your strength was gradually slipping away, and that you would by and by be unable, even at half price, to earn so much as you do? Would you think it good business?"

Esther looked eager to speak, but her aunt kept her quiet. Fenton pondered, and shuffled, and hesitated.

"I don't see what is to be done," he said at last, "if that is the price."

"Why is it the price?"

"Why?—because there are more people than enough to do the work."

"Hardly. Think again. That throws half of them out of work. But surely it does not prevent my paying the full value of the work to the women I do employ?"

"That would make the others discontented."

"Scarcely enough to counterbalance the content of the twelve families paid by me."

"But, sir, nobody could ever get rich that way?"

"O Fenton!" cried his sister. "Hush, Esther, we are talking business. What way, Fenton?"

"Paying more than other people pay. Everybody else would get ahead of you. I heard Mr. Bunce talking about it. They could sell cheaper than you could."

"Not if I sold as cheap as they."

"Then you would never get rich, sir."

"What if I didn't?"

"Then that wouldn't be good business, sir. Good business men always get rich."

"Ah! Then, to get rich, you think I am authorized to keep other people poor. That I may eat roast beef and game, they must feed on mush; and that I may sleep in a five hundred dollar bedstead, they must lie under scarce covers enough to keep them from freezing."

"I don't mean that, sir."

"What else do you mean? It comes to that. I might go on. To have our furnaces warmed into summer heat with costly furnaces and ship-loads of coal, those who are paid by us shall work with blue fingers and shiver while they work. That we and our families may be softly clad in broadcloth and satins, and fine linen, they shall hide themselves in shabby old clothes that are ashamed of the light."

"I don't mean that, uncle Eden."

"What do you mean?"

"Only—you know, sir—that if people don't do as other people do, other people will get ahead of them. And it isn't dishonest, to pay people what they ask for their work."

"And you would say like Cain, 'am I my brother's keeper?'"

"Well, am I?" said Fenton. "I thought each man must look out for himself."

"And each woman?"

"Yes, sir."

"Would papa be satisfied with that reasoning, if you threw Maggie over into the mud, and left her there?"

Fenton started at this question.

"You think the cases are not alike; but they are. Our Father in heaven is the father of these poor creatures; and he will make a close reckoning by and by with those who have paid, and not paid them. Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that reaped are entered into the ears of the Lord of Sabaoth."

"We were not talking of farm work, sir," said Fenton.

"Do you think the Lord looks after the reaper, and not after the poor tailor?" Fenton, he calls it fraud, merely to put off till to-morrow paying the wages that are due your workmen to-day."

"Why, what difference is there, said Fenton, "so long as it is paid?"

"If no difference, then why not pay it when due?"

"But it is sometimes very inconvenient."

"To whom?"

"People are busy sometimes; and sometimes they may not have the money just ready."

"Whose money is it?"

Fenton looked flushed and pugnacious, but he answered nothing, and Mr. Murray went on.

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning."

"I didn't know God cared about such things," said Esther.

"You did not know he was our Father, Essie. He cares about everything. Here is another word upon the subject. 'Thou shalt not oppress a hired servant that is poor and needy; . . . at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it.'"

"I know they do," said Josie. "I have seen a woman begging mamma as hard as she could to pay her some money; and of course mamma would, but she was just going out and couldn't wait. People are so impatient."

"See here what follows, Josie; follows what I read, I mean. 'Lest he cry against thee unto the Lord, and be sin unto thee.'"

"What does that mean?" said Josie.

"It means that such unpaid people sometimes appeal to the Lord about it."

"And what then?" said Fenton.

"I should not like to say what then. The Lord never forgets a thing committed to him."

"But he doesn't do anything," said Fenton.

"How do you know?"

"Why, uncle Eden, everybody does this way. Nobody can be bothered to pay people every night their wages."

"So, they cause to go naked without clothing, and they take away the sheaf from the hungry; which make oil within their walls, and tread their winepresses, and suffer thirst. Men groan from out of the city, and the soul of the wounded crieth out."

"The money is just as good when it comes," said Fenton.

"No, it isn't. Josie's poor woman did not think so; and God does not think so."

"But everybody does this way, uncle Eden!" cried Fenton.

"Then don't follow the multitude," said Mr. Murray smiling. It will be better for you. 'Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong! that useth his neighbor's service without wages, and giveth him not for his work.' Many a time, my boy, these people are in terrible want of the money you call it not 'convenient' to pay; many a time the night's supper and the morning's breakfast depend upon it; the rent for a hard landlord, or the bill of an impatient grocer; or a cup of tea for somebody that is sick. You never know what you are doing."

Fenton was now silent, and Esther spoke up.

"But uncle Eden, very nice people often don't pay for work just when it is done; and nothing happens to them?"

"'God layeth not folly to them,'" said Mr. Murray. "Ah, my dear, I wouldn't trust to that. God has His own time; and He says He will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless. Perhaps no one else knows. People don't always know themselves what they are doing; and will not, some of them, until they hear the testimony of that Witness who never forgets and never mistakes."

"You see, Essie," said Maggie, "our Father cares for the little ones as much as for the big ones. I'm so glad! I never knew it before. But, uncle Eden—"

"What, Maggie?"

"If He cares for them, why don't He take care of them? why do they have such hard times?"

Mr. Murray kissed the little face which was lifted up in its earnestness.

"We will talk about that to-morrow. Now I must make our bonfire, Maggie; and you young ones may go to bed by the light of it. That's the signal at home too, that's all well."

In which thought Maggie greatly rejoiced, and went to bed rejoicing.

CHAPTER IX.

The next morning was more sultry than any morning on the top of the mountain yet had been. The sun got up in a red haze. The distances were all dim and ruddy under this haze; and the sky seemed to settle down upon the earth and close it round. Not a breath stirred; and the birds evidently sang more from a sense of duty than anything else. The colors of sky and woods and hills were very warm and rich, though on the hill the warmth was not yet uncomfortable. But the moss and lichens were crisp and dusty; and the huckleberries were drying up on the bushes; and even the great trees shed here and there a brown or yellow leaf. Nevertheless, round the campfire the breakfast went on joyously.

"I am thankful to be here!" Mrs. Ponsonby had said.

"It's no end of joy!" Fenton declared. "I'm not a bit tired," Josie condescended to say.

"Tired?" echoed Esther. "I should never want to go home again; only that mamma and papa are there. And hemlock is the very nicest thing to sleep on that ever was."

"What shall we do to-day?" Mr. Murray asked.

"Miss Eldon is coming this morning," said Maggie.

"I don't know what you'll do with her," said Fenton.

"That's the first thing, then," said Mr. Murray; "to make our preparations. And you, Fen, may go down to the river to receive her and conduct her up."

"This morning, sir? to-day?"

"Certainly, this morning. When could you meet her, if not at the time she comes?"

"I'll be awful hot climbing that road to-day!" exclaimed Fenton. "It's ever so much worse than the day we came."

"Any worse for you than for Miss Eldon?"

"Yes, sir."

"I don't see it," said Mr. Murray laughing. "At any rate, I have to go in another direction. I must take a walk over towards Canterbury, to see that sick woman, if I can."

"What then?"

"He can tell you what you want to know."

"I doubt it. But suppose, my boy, one of the things he has to tell should be, that his mother has been longing all day for a cup of tea, and could not get one?"

"Why couldn't she get one? There's that Julia, you know."

